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FAMILY GUIDE

—TO—

HEALTH AND HAPPINESS,

BEING A

Complete and Comprehensive Instructor
and Guide to the Married and those
Contemplating Marriage.

A GUIDE FOR SELECTING PARTNERS FOR LIFE,
AND GIVING HAPPY RESULTS.

—ALSO—

SHOWING HOW SEX MAY BE CONTROLLED.

W. W. WEBSTER,
AUTHOR AND PUBLISHER.

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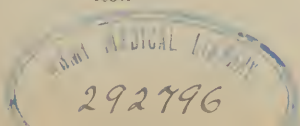
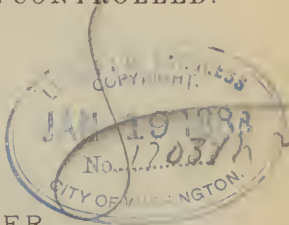
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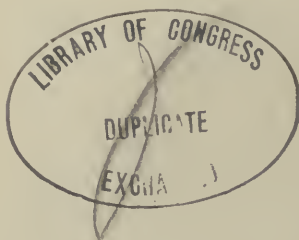
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PREFACE.

Unfortunately for those in search of the information which has been furnished in this volume, advantage has been taken of them by the publication of a large number of books of various kinds, size and prices, purporting to contain all the information that could be required, while, in fact, they were simply advertising mediums whereby cheap publicity could be given to effect sales of some mechanical contrivance, medical nostrum, or some other article of questionable propriety. Publishers and book-sellers have time-and-again been called on to furnish a book of this kind. And it is undoubtedly true that most, if not all of them, have often regretted the necessity which has compelled them to furnish publications which their judgment condemned, because no such work as was wanted could be found.

These facts have induced me to have this volume published, and placed within the reach of everyone, so far as circumstances render the matter practicable, and in such a manner as to be alike easy of comprehension and free from objection.

To readers of this volume, male and female, it is especially said that the object and purpose in the preparation of this book, it has been the desire to provide them with something through which they may be enabled to gain some useful information upon subjects which will prove useful and beneficial to them.

It should be remembered that readers must not expect that by a mere reading of this book without giving it their

thought, that they can attain a useful knowledge of its contents, for it is not by such thoughtless reading that the human mind receives and reflects facts and particulars; but if they will read with care, they will find that the book contains but few useless words.

In the preparation of this work it was not the intention to satisfy the morbid and inquisitive curiosity of anyone, but to provide the information for which an extended necessity is well known to exist.

PUBLISHER.

HUSBAND AND WIFE.

The most sacred relation of human life is that of wife and husband. Wife and husband stand for more than father and mother or parents and children, because their blended life is the fountain from which all these relations spring, and changing the mere man and woman into these sacred names makes that a glory which is otherwise a shame. According to the bible, it is a relation as old as our human history, counting that history as you know the bible does count it, from the time when man ceased to be a mere wild wanderer, and began to plant things and dress himself, and came to the knowledge of good and evil and began to be aware of the presence of God in his life. In the beginning the Divine power made the man and woman and set them on the throne of the world and gave them the grace to become husband and wife and to find in each other the counterpart and completion of their own being and the true condition through which we people the world forever with new life. So, while the creation, over which man was given

dominion, followed its special instinct, sought its lair or made its nests, brought forth their young, and before another spring knew them no more for their own than if they were on another continent. This husband and wife made themselves, reared a family and were steadfast to them—not for a few months, but for a lifetime; sent them out to do as they had done, but still counted them as their children, born of their body and intimately one with the old homestead. This human race has never evened itself, touching its offspring, with the beasts that perish. In the grossest savagery marriage, as a rule, is as rude and brutal as possible. As we rise in the scale of life it takes a nobler and better form, and on the summit of life it is a sacrament, the truest sacrament I know of, and the surest, if we take it unworthily, to living damnation. The man and woman in a true marriage become husband and wife because their Creator made them for each other, just as he made Adam for Eve, and Eve for Adam, in the garden. I say the true match is the rule, and in the vast majority of instances those who come to be husband and wife were made to be husband and wife. Yes, and very often in the face of our sins and follies, and not at all by our discerning, the great sacred gift is given which makes a heaven for us when we would make perdition for ourselves. To believe, as some do, that disappointment and misery come of most marriages, is very much like believing that in this world the devil has dominion over most souls. But we find that, somehow, there is better with the worse, as there is worse with the better. It is not possible for a man and woman, when they marry, to make sure they are to be true husband and wife at the risk of the usual pains and penalties; that ought not to be deemed unreasonable. Is it not possible to make this beautiful law of our life—the true and safe

law—that for the man there is a woman, and for the woman a man, who will be true counterparts, and that they shall know this in some true way, or else they shall not marry; because without such fitness of each for the other, the license and the minister's blessing will be a mere farce, if it be not a very dark tragedy! I cannot but believe there is such a safeguard; a true light about this, as there is about justice and honor and honesty, and that we can hardly go wrong, if we ourselves are honest and honorable and fair about this most essential step in our whole human life. When marriage brings misery, as a rule, we can trust it is not by God's providence, but by our own improvidence.

Great trouble comes out of the mistake which has always been made (and I suppose, which always will be) that the attraction which ends in marriage may be an outer rather than inner fitness; so that an attractive face and form, though there be no answering soul, shall count for more than the finest graces of mind and soul. So one, it may be, marries a doll and the other a dolt, to find in no long time they have made a mistake a lifetime cannot unmake. There is no intimate and ultimate fitness in a fancy man and woman to make them husband and wife, except a certain fitness of mind, heart and character, or the loving longing out of which this may come. A perfect and complete marriage is, perhaps, as rare as perfect personal beauty. Men and women are married fractionally, now a small fraction, then a large fraction. Very few are married totally, and they, only, I think, after some forty or fifty years of gradual approach and experiment. Such a large and sweet fruit is a complete marriage, that it needs a very long summer to ripen in, and then a long winter to mellow and season. But, a real happy marriage of love and judgment between a noble

man and woman is one of the things so very handsome that if the sun were as the Greek poets fabled, a god, he might stop the world in order to feast his eyes with such a spectacle.

WHO SHOULD MARRY WHO.

Very fleshy persons should not marry those equally fleshy.

A spare man is better adapted to a fleshy woman than a fleshy man to a spare woman.

On no account ever marry one of your own make.

The color of the eyes is a very important matter.

Blue eyes should never marry one with blue eyes, but always with some other color. The same may be said of gray, and also of hazel, etc.

Men having red whiskers should marry brunettes, but never blondes. Those who are of a dark complexion should never marry those who are light in proportion with themselves. Those possessing bright red hair should marry those of jet black. The more red-faced the man, the more cool and quiet his wife should be.

A man having but little hair on his head or face should marry a woman with a bountiful supply of hair.

Those who are moderately supplied may marry those equally supplied.

Those being prominent featured should not marry those similarly featured. Those who are cool should unite with those who are impulsive. Small nervous men should not unite with small nervous women.

Two beautiful persons seldom marry each other, neither do two who are very homely.

It is singular, nevertheless true, that very handsome women seldom marry good looking men. The homlier the man the handsomer wife he wants.

A bony, muscular and strongly marked outline, should marry a smooth, round, plump form.

They who move or speak rapidly should marry the calm and deliberate. The medium should marry those who are calm, or those who are impulsive.

Women who inherit their looks, or stature, from their fathers, should marry those men who have a strong resemblance to their mothers.

Character is indicated by the nose. A person with a roman nose should unite with a person whose nose has a turn up, and the pug nose should be united to a turn-down nose. Straight noses may marry any other kind they prefer.

Narrow nostrils indicate small lungs and should marry broad nostrils, which indicate large lungs.

Those having long faces should marry short faces. Slim and thin faces should marry round and full faces. Animal vigor, which is indicated by a heavy lower jaw, should marry a light jaw. A person having a projecting face, resembling a full moon, should marry a straight profile. Two persons having very fine, soft hair and skin should not unite; neither those who are equally rough and coarse. A person of average hair or skin may marry either coarse or fine. Curls should never marry curls—unless of African decent—but rather that hair which lies so straight and smooth that it shines. Wavy hair will do to unite with straight or curl. When all other characteristics are all right, one should not be rejected on account of one of the minor ones.

A white man should not marry a squaw, or an American lady of African descent.

A bigoted christian should not marry a bigoted heathen. Turks should marry Turks, Catholics should marry Catholics, Chinese should marry Chinese, Christians should marry Christians, but they must be sure to wed those of a similar stripe. It is just so in principles governing similar and dissimilar political views.

A violent northerner should not marry an intense southerner—unless they can ignore their faith—for the more discussions they would have the more antagonistic they would become.

A man who loves to command should not marry a woman's rights woman, if he does, he will soon find his domicile too warm to be pleasant.

NEWLY MARRIED COUPLES.

It is the happiest and most virtuous state of society in which the husband and wife set out together, and with perfect sympathy of soul, graduate all their expenses, plans, calculations and desires with reference to their present means and to their future and common interest.

Nothing delights man more than to enter the neat little tenement of the young people, who, within perhaps two or three years, without any resources but their own knowledge of industry, have joined heart and hand, and engaged to share together the responsibilities, duties, interests, trials and pleasures of life. The industrious wife is cheerfully employing her hands in domestic duties, putting her house in order or mending her husband's clothes, or preparing dinner, while perhaps the little darling sits prattling on the floor or lies sleeping in the cradle, and everything seems preparing to welcome the happiest of husbands and the best of fathers when he shall come home from his toil to enjoy the sweets of his little paradise.

This is true domestic pleasure. Health, contentment, love, abundance and bright prospects are all here. But it has become a prevalent sentiment that a man must acquire his fortune before he marries; that the wife must have no sympathy

nor share with him in the pursuit of it—in which most of the pleasures truly consist—and the young married people must set out with as large and expensive establishment as is becoming those who have been wedded for twenty years. This is very unhappy; it fills the community with bachelors, who are waiting to make their fortunes, endangering virtue, promoting vice; it destroys the true economy and design of the domestic institution, and it promotes inefficiency among females who are expecting to be taken up by fortune and passively sustained without any care or concern on their part, and thus may a wife become, as a gentleman once remarked, not a “helpmate” but a “helpeat.”

THE ITALIAN PRAYER.

This short prayer from the Italian may find responsive minds in any clime:

“I pray that I may never be married; but if I marry, I pray that I may not be deceived; but if I am deceived, I pray that I may not know of it; but if I know of it, I pray that I may be able to laugh at the whole affair.”

ADVICE TO YOUNG HUSBANDS.

The Rev. C. C. Goss, during a lecture in New York on "The Honeymoon, and how to Perpetuate," said: "Look out for your habits, young man. Don't get into the habit of neglecting the little courtesies of life in your home. Just see the young men in the bob-tail horse-car sit forward on the edge of the seat, and when a pretty young woman enters the car they watch for the first chance to put her fare into the box. Why don't you watch just as eagerly to wait on your wife? Again, my young husband, you and your wife must cultivate mutual confidence. Distrust of each other is the bane of human society everywhere. Of course you and your wife ought to hold different opinions. I was forty years old before I married my wife, and I knew a thing or two before I knew her. When we were married we did not empty our brains and become fools. When she comes to vote I want her to vote on the opposite side to me, because if she votes just as I do, what's the use of her voting? She might have just as well voted through me as we do now. But don't fight. Husbands and wives do fight and bite and claw each other, and pull each other's hair, and all about a little thing that they would be ashamed of if they hadn't got heated. Cultivate the habit of cooling down. Finally be

upright with your wife, young husband. You ought to be honest in your courtship; but if you have had an outside for your girl to look at, and you have all the time kept a bit and bridle on your passions only to be a brute after marriage, then you have deceived her. Be as innocent to your wife as though she was a little baby. You wouldn't hurt a baby. Stand up for your wife, if anyone says anything against her knock him down I'll take it back—you can knock him down in your own estimation."

Never both be angry at once.

Never taunt with a past mistake.

Let a kiss be the prelude to a rebuke.

Let self-abnegation be the habit of both.

Never allow a request to be repeated.

"I forgot" is never an acceptable excuse.

If you must criticise let it be done lovingly

Make marriage a matter of moral judgment.

Never make a remark at the expense of the other.

Give your warmest sympathies for each others trials.

Never talk at one another, either alone or in company.

If one is angry, let the other part the lips only for a kiss.

Neglect the whole world beside rather than one another.

Never speak loud to another unless the house is on fire.

Let each strive to yield oftenest to the wishes of the other.

Always leave home with loving words for they may be your last.

HUSBANDS.

Why are wives what they are, and not what they might, could and should be? Because in nine cases in ten it is for want of temper and judgment in the man. We have all heard of the cautious individual who would see his wife's grandmother before he took the irrevocable vow. He was quite right. A man desiring to enjoy the delights and consolations unknown to a single condition, prepared to love and cherish under all calamities and changes, would do well, if possible, to learn a little of the early training of the woman he desires to make a partner of his joys and the consoler of his sorrows, and to have some knowledge of her in a domestic relation.

It seems hard in this, our day, to find the medium between the fashionable wife, all frivolty, dress and excitement, and the female virtuoso, or the woman without tact; but there are women, of many of whom it may be truly said in scripture language: "The heart of her husband doth surely trust in her." How often are these women linked to the vicious and unstable, are obliged to shut their eyes to facts, and, when love is gone, live on enduring? Marriage to them has been a desperate thing, a curse and slavery. instead of the nearest approach to perfect happiness permitted on earth..

Of the drunken ruffian, quick with blow, we have nothing to say—he is scarcely one remove from the beasts that perish, and, as a rule, belongs to the extreme lower class; but among the so-called gentlemen there is the over-bearing tyrannical husband, at whose voice children and servants flee, soured, probably, by difficulties in his business or profession, but surlily keeping his trials from his wife, and snapishly resenting all her attempts to win his confidence.

Who, so capable as she to soothe and to aid by her womanly tact and discrimination, made keener by its concentration in her little world-home; and have we not sacred warrant that the wife is a helpmeet for the man, not a slave to minister to his material wants only, while he grudgingly doles out his money, never dreaming that the order in his house is only arrived at by a thousand little domestic cares, so heavy in the total, yet a labor of love when lightened by kind husbandly interest. The man acts as if he were devoid of affection himself and grossly presumes on his wife's early inculcated sense of duty.

Then we have the hen-pecked husband. Now the censorious world contemptuously laughs at his name and discusses the anxious, irritable wife; it never troubles itself to consider the weak, vacillating man he must necessarily be in his safest condition. He is a never-ceasing anxiety to his wife, who knows he must either be a fool or a scoundrel. She toils early and late with brain and fingers to rectify his sins of omission. Her pitiful tenderness must always follow him and hold his wavering mind in check lest his selfish folly should bring more trouble into the household impoverished by his careless indifference, leaving his wife to fight the battle of life single-handed. He is only amiable when gratified, loving when spared a difficulty, giving a few flat-

tering words of praise at his wife's clever management—more painful than pleasing for she knows their value—ill-tempered if forced to do anything he dislikes, and coarse in his taunts about nagging and bickering. If she is righteously and sternly compelled to give ugly names to his procrastination, he will occasionally cry *peccavi*, thereby firmly believing he has washed out all his sins, and may begin them again on the morrow. With such a man a wife cannot take the inferior attitude which all womanly woman really delights in.

Then last, but not least, we have the salt of the earth—great and gifted, tender and true men, whose lives are spent in making good and strong resolutions, which they seldom fail to carry out. A husband from this class is at peace with himself; therefore gives joy to others, bringing home light and comfort at all times and under all circumstances. Self-governed, he justly exercises rule over his wife, whose happiness it is to anticipate his wishes and acknowledge his supremacy.

Excepting a few in whom the taint of moral baseness is hereditary, men know full well that woman, through their strong affections, are what men make them.

It is also want of faith in man that makes woman unjust to each other, preventing the friendship there might be between them so sacred and helpful.

A GOOD WIFE.

Of all the blessings in this world, there is nothing equal to a good wife, she is wisdom, strength and courage to her husband; a bad one is confusion, weakness and despair.

No position is hopeless to a man where the wife possesses firmness, decision and economy.

No spirit can long endure bad influence. Man is strong but his heart is not adamant. He needs a tranquil mind, and especially if he is an intelligent man, with a whole head, he needs its moral force in the conflict of life. To recover his composure, home must be a place of peace and comfort. There his soul renews its strength and goes with renewed vigor to encounter the labor and troubles of life. But if at home he finds no rest, and is there met with bad temper, jealousy and gloom, assailed with complaints and censures, hope vanishes and he sinks into despair. A good wife is the greatest earthly blessing. A man is what his wife makes him, in many cases, but in some cases men are so intolerable mean that their wives can not do anything with them.

WHY SOME PEOPLE ARE POOR.

Silver spoons are used to scrape kettles; Coffee, tea, pepper and spices are left to stand open and loose their strength. Potatoes in the cellar grow, and the sprouts are not removed until they grow worthless. Brooms are never hung up, and are soon spoiled. Nice handled knives are thrown into hot water. The flour is sifted in a wastful manner, and the bread pan is left with the dough sticking to it. Clothes are left on the line to be whipped to pieces in the wind. Tubs and barrels are left in the sun to dry and fall apart. Dry fruits are not taken care of in season, and become wormy. Rags, paper and strings are thrown into the fire. Pork spoils for want of salt, and beef because the brine wants scalding. Bits of meat, vegetables, bread and cold puddings are thrown away when they might be warmed, steamed and served as good as new; and in this way I might go on from one thing to another, but these things alone are enough to keep any family poor.

MAN WITHOUT OFFSPRING.

Man, without offspring, is but the mere incident of his species. He is like the spark that is blown from the burning mass, and in a moment is extinct and forgotten. One moment he may exhibit a point of brilliancy, but the next moment he is gone forever, and that point is lost in the darkness of night.

Let man, without offspring, look through the telescope of time upon the wide-spread glory of the world in coming ages: let him, in imagination, read the history of a score of rising generations, and what will be there to make him rejoice that he ever had existence? Will he be able to appropriate any of that glory to himself? Will any of those countless multitudes trace back to him a proud lineage? Can he exult in the idea, that some of his own blood mingles with theirs? By no means.

A man with offspring may indulge the thought, that in a few centuries, the blood of a majority of the inhabitants constituting a great empire may be a part and parcel of his own; that the greatest statesmen and generals may trace back to him an unbroken lineage. May not a man then, on first becoming parent, look with a dignified complacence on himself never before imagined? What motive for a life of toil, if

there is no one after him to take possession of his wealth? The affectionate prattle and joyous glee of his children will oftentimes make the fond father forget his toils and give him new energy while encountering the frowns of adversity. There is a magic power in the carresses of a group of young children. If there is aught in the retrospect of our own shadowy life, that we shall remember when on its last verge, it will be the infant nestlings and the paternal watchings therewith, of little ones, now grown to man's estate.

TO CHOOSE A PARTNER.

Many in choosing a partner are not careful enough in their choice. In the choice of a partner, where the intention is to have offspring, there should be some forethought. "Like produces like:" "like parents, like children." Large parents, as a general rule, produce large children; small parents, small children; serofulous parent, serofulous children; gifted parents, gifted offspring; indolent parents, indolent progeny. A well matched couple for matrimonial happiness, and to produce long-lived and healthy children, should be healthy themselves, and there should be a proper dissimilarity in temperament and mental conformation.

As a general rule opposites are inclined to meet in matrimony, the dark choosing the fairer, the courageous the timid, the corpulent the leaner, the tall usually select the shorter.

Similarities usually give rise to unhappiness.

Where the wife and husband are both of a fiery temperament they usually fan a blaze that will part them asunder. Neither will recognize in the other the ideal of beauty where there is a similarity of body and mind.

There should always be a dissimilarity in the married pair.

It is almost universally the case, that there will be no children born, where the parties are constitutionally the same.

Should there be any born they will be almost certain to be idiotic, or have softening or distortion of bones.

It is universally the case, that where the parents are constitutionally similar to the extent of one-half, their children almost invariably die before arriving at seven years of age.

When parents are very nearly alike, but their temperaments differ in part, their children may live to adult age, but then they will be very likely to die of consumption. This is why it is that sometimes whole families die, when they arrive at the age of twenty-one or twenty two; sometimes lingering to the age of twenty-seven.

When parents are alike in temperament, only differing in constitution, the probability is that the major part of their children will be still-born, it is not likely that any will live to be two years old.

When one parent is of good vitality, and the other of good vitality, but with a nervous melancholy disposition, their children, as a general rule, will be very promising.

When the desire is to produce smart and healthy children, it is necessary that one of the parents should be of a sanguine-bilious temper, and be possessed of good vitality, the other parent should be of a quiet lymphatic mind.

In selecting a partner, the first thing to consider is health, the second is temperament.

The temperament is to be viewed as a true guide to happiness. If you wish smart, intelligent and healthy offspring, you must select a partner with a different temper from that which you are possessed with.

A woman may have a hundred faults, such as lazy, ignorant, slovenly, and have no regard for her personal appearance, but, if she has got good health, such errors may be in time overcome by a proper management. Should her health

be shattered then it's "good by Katie." Shattered health is so seldom repaired that it will not do to tie to.

A man may be addicted to some of the bad habits and practices, to which the male kind are liable to be addicted, yet there is a probability that those habits may be reformed, or at least corrected to some extent, by judicious management. But in old chronic cases, where the constitution is shattered, health destroyed, the system full of disease, such a man is a goner; it is best to pass him by, he is past repairing.

We think there is nothing on this earth that can befall a man that is worse than to be so unfortunate as to be tied to a feeble and ever-complaining, and continually whimsical wife.

The greatest misfortune that can befall a woman is a poor, good-for-nothing, sickly, debilitated husband. It is very often the case that she has enough to do to take care of herself, without having him as a dead-weight on her hands, it is usually the case, that such a man will leave a number of children. It is an old saying that you can tell a man's poverty by the number of dogs he keeps; in a great many cases that can be applied to children.

In taking a partner for better or worse, is a great leap in the dark; it is a leap wherein the hopes and expectations have been dashed to pieces a great many times.

In some countries it is the custom to marry for a year and a day, at the end of that time, they are at liberty to depart in peace, each going their own way. But if they continue to live together longer than one year there is no possible chance to get a bill of divorce, they are fast for life.

PROPER AGE FOR MARRIAGE.

The proper age for marriage can not always be determined by the number of years the individual has lived, some being fully as much developed at fourteen or fifteen as others are at seventeen or eighteen. The law, of course, fixes a definite period for each sex, as it is requisit to do, but nature makes many variations. The ancient Greeks fixed the period of marriage very late, from an idea that it would ensure more vigorous offspring. Some of their law-givers assigned thirty years for the female and thirty-five to forty for the male; but others decreased this extreme period five or eight years, still leaving it, however, very advanced. The ancient Germans, according to Tacitus, never allowed young persons to marry, but compelled the strictest celibacy in the male until five and twenty, and in the female till twenty-one. This rule, we are assured, was never infringed, and they believed that the children were more strong, healthy, and long-lived in consequence. At those times, perhaps, when none of the artificial excitants of civilization existed, and when all lived almost from the mother's arms, in the constant practice of laborious muscular exertions, with coarse food and thin clothing, this continence might be practicable, but is certainly not now.

In other parts of the world, where the habits and social condition of the people are different, we find the opposite extreme; marriage often taking place between mere children, and females twelve years old becoming mothers. Both extremes are undoubtedly lustful; the too early marriage being, however, undoubtedly the worst, both for parents and children.

A female who delays marriage till after twenty-eight is liable to many uterine derangements, and runs more risk during childbirth than even at a very early age. Perhaps it may be said with propriety, that it is better for a female to marry before she is twenty-four, and not till she has turned fifteen at least, or better still, sixteen or seventeen. The medium age of eighteen being esteemed the most desirable by experienced physiologists. Much, however, will depend, as before stated, upon the development of the system and upon the inclination. Mothers ought to be able to tell whether the development is such, in every respect, as to make marriage allowable or not, and it should be their duty to ascertain such an important fact. There is often great suffering, both of body and mind from neglect in this way.

The proper age for the male is from twenty to twenty-five. It is true he is capable of becoming a father at a much earlier age, but it is not at all advantageous for him to be so, because previous to that time the vital energy is all required to complete the growth of the semen without injury. It is an undoubted fact that in most young men, previous to seventeen or eighteen years of age, the Seminal Animaculae are so very small, and often imperfect, which shows that though they may impregnate, yet it is not probable that perfect offspring will result from them. There is, however, a differ-

ence among males as there is among females, though it is not perhaps so great as a general rule.

ADVANTAGE OF TEMPORARY SEPARATION.

It is an undoubted fact that a short absence, or partial separation, occasionally, tends to increase marital pleasures and to make them endure longer. It also makes conception more likely, as the organ acts more energetically after a period of repose, and when stimulated by a short restraint. Many eminent men are said to have been conceived after a separation of this kind, and their genius has been attributed to the greater vigor experienced under such circumstances. It is said, for instance, that Sir Isaac Newton's father had been absent at sea for a long time previous to his being conceived, and that both his father and mother had strongly desired their meeting after this irksome separation. This has often been acted upon with happy results, and I have no doubt of its being well worthy of attention practically.

On the same principle some authors contend that it is advisable to leave at least three years between every two births, and they claim that it is better for both mother and child. It has even been advanced as an argument why females should know how to prevent conception, because it is thought that a small number of children will be more healthy, at the same time that the mother would be less weakened.

PRECAUTIONS AT TIME OF MARRIAGE.

There may be many little peculiarities of organization, and many conditions of the Genital Organs, especially in females, that may make the first association not only difficult and painful, but even seriously hurtful. An imperforate or very strong Hymen, or a relatively small Vagina, a partial closure of the Lips, or an irritable condition of the parts

generally, may be mentioned among others, and both parties ought, at such a time at least, to know that such impediments occasionally exist. In most of these cases a little care and gentleness may obviate both pain and difficulty, while a want of it may create lasting trouble and dissatisfaction.

If all young persons, of both sexes, have perused this book, these minor difficulties will be easily overcome in every instance, and even more serious impediments would be so well understood, that they would neither alarm nor disgust, as they now too often do. In all cases, however, the existence of impediments of this kind should be known to mothers, or, if they are not sufficiently informed, and suspect them, the advice of a medical man should be sought.

It appears to me that no young person should enter marriage totally ignorant of its duties and liabilities; and common humanity—to say nothing of prudence—imperative demands that no young female should be condemned to that ordeal, till it is known that she is physically fitted for it. There are many instances of the terrible consequence resulting from a neglect of this necessary precaution.

Different countries have different laws in regard to the marriageable age. In these United States, the legal age is eighteen for the female and twenty-one for the male. In the European country there are different laws: as in Austria, fourteen years for both sexes; in Hungary, Catholic, males fourteen, females twelve; Protestant, males eighteen, females fifteen; Russia, males eighteen, females sixteen; Turkey, no legal limit; Italy, males eighteen, females fifteen; Prussia, males eighteen, females fourteen; France and Belgium, males eighteen, females fifteen; Greece, males fourteen, females twelve; Spain, males fourteen, females twelve.

In Switzerland it varies according to the cantons: males from fourteen to twenty, and females from twelve to seventeen years.

We think that the American laws are the more sensible and wholesome of any law now in existence.

GENERATION IN GENERAL.

In treating upon the specialties of marriage it is requisite to explain the philosophy and physiology of generation in general, both in man and other beings.

The manner in which reproduction is effected is the same in all kind of beings, both animal and vegetable, at least in the general plan; though there may be variations in unimportant details. The general plan is this: there is provided, in connection with the physicial systems of all beings, two peculiar substances which are called the sexual principles, or the male and female principles, the union of which, under certain circumstances, results in the growth of a new being, but neither of them alone has any power of development whatever. These two principles, in some form or other universally exists, though under various conditions, and are always united, though in many different ways. Thus in those beings with which we are most familiar, as our own kind for instance, the two principles are always disunited, or placed in separate individuals, whom we call, in consequence male and female—the male forming what is called the sperm, semen or seed, and the female forming the ovum or egg, which are the two rudiments of all living beings whatever. In some of the inferior classes, however, an opposite arrange-

ment exists, the two principles being united in each individual, which is, therefore, both male and female, or more properly, Hermaphrodites. Examples of this arrangement are found in the common earth-worm, the leech, and in many insects and moluscous animals. Some of these are so perfect Hermaphrodite that they can connect with themselves and bring forth their own eggs or young without the concurrence of any other individual; but others, as the leech, for instance, though they have both principles and both sets of organs, yet have them so disposed in the body that they cannot effect self-impregnation. There must, therefore, always be a union of two of these individuals, but each performs the double act, being impregnated by the other and impregnating it in return. In the leech and earth-worm, the double union, at two distinct points may often be observed.

In all the more perfectly organized beings there is no such thing as hermaphroditism, but in the inferior ones referred to it is the natural arrangement, and no other is ever seen. Where the separate arrangement prevails, there are many singular variations, both in the disposition of the principles and also in the manner in which their union is effected.

Thus, in most fishes, which are very inferiorly organized, there is no act of sexual union, the female depositing the ovum, or egg, in the water and the male being directed by a peculiar instinct, to deposit his semen upon them, or so that it will reach them, so that they are united without the male and female being required to come in contact. In some few fishes there is, it is true, a kind of imperfect connection, but, generally, there is not even that. In birds, on the contrary, who are a stage higher in the scale of organization, the two individuals always connect, though very imperfectly, and the two principles are thus united. or, in other words, the egg is

impregnated within the body of the female. Here, therefore, we have internal impregnation, while in the first it was external. But even in the bird the egg is expelled from the body after its impregnation, to be developed, so that, though the impregnation is internal, yet the development is external. They are, therefore, called Oviparous, or egg-producing.

In all of the more perfect beings, on the contrary, as in our species for instance, not only are the two principles united within the body of the female, but after their union they remain and develop there into the new being, so that we have both internal impregnation and internal development also. Such beings are, therefore, called Viviparous, because they bring forth their young alive instead of the egg merely.

Under all these circumstances, however, the process is essentially the same. There are always the two principles, the male semen and the female Ovum or egg, and their union in what is called the act of impregnation, must always occur before the new being can commence to develop; but the impregnation and development may be either internal or external.

In some beings there is a union of the two modes, the egg being hatched while it is passing from the body, so that the young being is really born alive, though it is produced from the egg as it is externally in the birds. These are, therefore, called Ovoviviparous, to denote the union of the two modes.

There are others, again, in whom the young is formed internally, as in the more perfect being, but expelled before its development is perfected, and it has, therefore, to be permanently attached to the body for awhile externally, till sufficiently grown, to live independently. These are called Marsupial Animals, because the imperfect being is placed in a kind of pouch or pocket, adjoining the teats, to which the

young are fastened when first expelled. The Oppossum is an example of the Marsupial animals, which evidently connect the Viviparous with those that are below them.

From this general sketch it will be readily seen what organs are really essential to the generative system in both sexes. In the female there must of necessity be an organ to produce the Ova or egg, and which is called the Ovary, or egg producer. This, in fact, constitutes a female, though all the other parts, usually found in that sex, should be absent, and with out it no individual can be female, though all the other parts should be present.

There are also usually found certain accessory organs, by which the egg is either conveyed out of the body when ripe, or by which the male semen is conveyed to effect its impregnation. In those, also that bring forth young alive, there is another organ, peculiar to the Viviparous animals, which is called the Uterus, or Womb. This is a hollow organ into which the egg is passed when fully ripe, and in which it undergoes its complete development after impregnation.

There are also certain organs of minor importance, which connect the Uterus with the Ovary, and by means of which the egg is conveyed from the one to the other.

In the Marsupial animals, the Uterus is imperfect, so that the young cannot undergo their full development therein, which is the reason why they are expelled and perfected externally.

In the male system the essential organ is, of course, that which produces the male principle or Semen: it is called the Testicle. In connection with this, there are also other organs of minor importance for the transmission and direction of the fecundating fluid. All these accessory parts, however, may be absent, and yet the body be truly male; if the Tes-

tie is present, but without that all the others do not make it so. No being among the superior classes has ever yet been found possessing both the Ovary and the Testicle, so perfect as for both to perform their special functions, although, in some of the inferior orders, as before shown, such an organization always exists.

In the human being, both male and female, we find, of course, the most perfect and complicated form of Sexual Organization, the details of which will now be readily understood.

TO HAVE THE OFFSPRING RESEMBLE EITHER PARENT

The question is often asked, "can the male give color, form, features, and a general appearance to himself?" A number of intelligent breeders of birds have long thought that the male bird could give color, and even form by frequent connection. Dr Delfraysse, of Cohors, in France, was the first who recorded any special observation of this kind. He discovered that the first connection merely gave life, that it merely impregnated the egg, and that it was after connections that imparted the color of the male to the young. And the more frequent the after connection the more resemblance to the male.

Some persons claim that this resemblance to the male is caused by the imagination of the female. But to illustrate that this is not always the case, we will mention a case of a hen that was blind, to show that sight is not necessary. A hen that had been blind during the whole of her laying period. The chickens produced from her eggs invariably resembled the male in proportion to the number of times of connection, or association.

Some years ago an experiment was tried with two heifers, when put to the male they were both blindfolded, one having several connections with the male, and she brought forth

a calf resembling the male in many particulars. The other heifer, also blindfolded, but having only one connection, brought forth a calf resembling both parents, but mostly the mother.

We are not disposed to deny the influence of the imagination in all cases.

In making observations in the human being it is of course more difficult but not impossible. When we come to our own species, it is not so much in the color of the skin that the after connection is made manifest, as in the expressions of the features, it is very often the case that the color of the father's skin is imparted, whether light or dark. It is usually the case that certain propensities, habits and notions of thought of the father are imparted in this way. Persons who have observed these things say that the child invariably resemble the father in proportion to the frequency of the association after conception has taken place.

The resemblance most easily imparted is that of the body, and the color and expression of the eyes and the color of the hair.

Many married persons have acted upon this theory to produce certain characters in their children, and they have had success. This may be of great service to some married persons, as it gives them a certain power over their offspring. And in this way they may be enabled to impart certain character which is desired, and prevent the transmission of character not desired. Let it be remembered that this has nothing to do with the sex of the child.

Before endeavoring to give character, it would be well to observe the sex, that is to learn what the sex will be, which may be learned in another part of this work. Without knowing the sex, the wrong character may be given which would

not be desirable. When all of these theories are properly understood, I have no doubt that not only the sex, but also the character and disposition, and color of hair, and eyes may be given to the child before birth.

This may seem strange to some who have never given this subject much thought. But those who have given this considerable thought, will not be surprised at such a statement.

TO PRODUCE BEAUTIFUL CHILDREN.

After Fecundation the new being remains for nine months connected with the mother, and its development within her body is as much a natural function of her organization as is digestion or the Circulation of the blood. Now, both of these functions, in common with all others, are well known to be affected by moral causes to a great extent, which alone would make it probable that Gestation is also.

Thus, grief, joy, or fright, will often prevent Digestion entirely, and so derange the action of the heart that the circulation will entirely cease, as in fainting.

There is every reason to presume, therefore, that the emotions can also influence Foetal development and modify the new being, both in body and mind. And no doubt the moral temperment and bodily condition of many human beings are thus in a great measure determined before their birth.

In connection with this subject it is most important to bear in mind that the child must be formed entirely from the mother's blood. Excepting the male Animalcule, which forms no part of the general organization, there is not an atom of its material that can come from any other source. The condition of the mother's blood, therefore, is of great consequence to its future well being, for if that be infected or diseased, the body formed from it must be so likewise.

Now, it is well known that the state, and even the composition of the blood is very much effected by the state of the mind and by the emotion experienced. In despondency and grief the blood is imperfectly formed, being thin and watery, and it circulates sluggishly through the heart.

On the contrary, joy makes the circulation brisk and nutrition perfect, so that the blood is rich and pure, while anger makes it boil through the veins and changes its very composition.

In fever it is well known the blood is so altered that when drawn from the body it speedily putrifies, and it is almost the same during a violent fit of rage.

It is not bodily disease only, therefore, that can change the quality of the blood, but also the state of the mind and feelings, which must be capable, therefore, of affecting the child through the medium of the blood. Now, when we reflect how sensitive females usually are during Gestation, and how many causes annoy and disturb them, it is readily perceived that their offspring must of necessity be much under their moral influence, or in other words be affected through the imagination. This influence is exerted in a general way, and not for the production of merely local effects, like marks.

That a child is affected in the womb of the mother, through the influences apparently connected with objects by which she is surrounded, appears to have been well known in ancient days. It has been assumed, but with what degree of truth it would be difficult to determine, that a knowledge somewhat corresponding in character to this was possessed by Jacob, and inspired the contract with Laban by which he so greatly augmented his hire.

Many evidences are found in ancient history, especially among the more refined nations, showing that certain expe-

dients were resorted to by which their females, during the period of utero-gestation, were surrounded by the superior refinements of the age, with the hope of thus making upon them impressions which should have the effect of communicating certain desired qualities to the offspring.

For this reason apartments were adorned with statuary and paintings, and special pains were taken not only to convey favorable impressions, but also to guard against unfavorable ones being made upon the mind of the pregnant woman.

It is deeply suggestive to the reflective mind, to contemplate the fact that when a female is pregnant with a female child there are three generations at the same time. There is the mother, the child in her womb, and within its body the rudiments of the Ovaries from which, if it ever become a mother, its children will be formed. Who does not see from this how true it is that the physical sins, at least of the parents, are visited both upon the children and the children's children. There are conditions which no doubt can in this way effect both the child, which is forming, and also its future children, and those conditions may originate from the imagination.

It is also well known that singular appearances, and even deformities in the offspring are often attributed to sudden emotions or peculiar impressions which at this time seriously affect the female. Hence it is given as a fact, that through impressions made upon the mind of the expectant mother, the beauty and perfection of the offspring may, to some extent at least, be secured. Therefore, it is urged that during the period of utero-gestation, especial pains should be taken to render the life of the female as harmonious as possible, that her surrounding should all be of a nature calculated to

inspire the mind with thoughts of physical and mental beauties and perfections, and that she should be guarded against all influences of whatever character having a deteriorating tendency.

It is true that there has not yet been discovered any nervous communication between the mother and child, but this by no means proves that the emotions of the mother cannot influence her offspring. The blood itself is regarded by many physiologists as being truly living, and this certainly is connected in both ; but whether it be living or not, it is certainly the material from which both are formed, and there is no question as to the effects of emotions.

THE MOTHER'S CHARGE.

After the conception of the child it becomes the peculiar charge of the mother. She must direct her liveliest energies toward its proper care. She should listen to beautiful music and attune her soul to its strains. She should walk daily in the open air, and with every breath inhale life to her child. She should avoid the society of the frivolous; the irreligious and the false. Her dress should be easy and simple. She should continually strive toward the practical accomplishments of her highest ideas, that her child may not lack that wholesome stamina which is the backbone of character. Let all these conditions be fulfilled, and woman may meet her hour of suffering with confidence and hope; and both parents, in children pure, wise, strong and loving, will reap rich reward for their comprehensive forethought and affectionate toils.

It is not carrying this subject too far to say that if any trade or profession seems particularly desirable, the genius for success in that line may be given to the child by proper effort before its birth. A mother whose mind persistently dwells upon any chosen subject during the nine months of gestation will surely see in her offspring the mark of her thought. Beauty of person, strength of mind, sweetness of disposition and holy aspirations may be insured to posterity by parents wise and loving enough to fulfil the laws which lead to the desired results.

MOTHERS' MARKS.

It is quite common to observe on the skin of newborn infants certain brown, red, blue or black marks, that are generally supposed to have been produced by the mother having longed for something while pregnant.

These marks vary much in their form, size and appearance, and are usually of such a character that a little stretch of the imagination may easily make them resemble anything. There are but few females, if any, who do not long for something during their pregnancy, and if this cause could produce such marks, but few children would be without them, but on the contrary they are very scarce. It is usually the case that when one of these marks is discovered upon an infant the mother begins to think of something that she wished for, and then she easily sees what the mark is like, but it is usually that others have to be told before they can see a resemblance. Sometimes one of these marks will be taken for half-dozen different things by as many different people. The cause of the mothers' marks is a disease of the skin which produces an alteration in its texture, generally they are of little consequence, and usually remain stationary through life. As a general rule it is best to let them remain for it is seldom that success attends any attempt to remove

them. The effects of an operation being more likely to disfigure and injure than otheawise, it is often that the disfigurement is worse than the mark itself. There is one kind which differs from all other, and which requires attention. This kind presents the appearance of little red warts with flattened tops, they are connected to the skin by small necks, and are full of small blood-vessels. These are caused by obstructions in the small vessels under the skin, which makes the blood accumulate in minute tumors. These usually continue to grow, and very frequently to ulcerate, and terminate in serious consequences; they should be by all means removed. They are easily removed by tying a silken string round them, so as to gradually strangle them off, or they may be removed by the use of a sharp knife. In many cases they may be successfully destroyed by simply washing them with alum water, they are sometimes removed by keeping a silver coin pressed flat upon them for some time.

Sometimes it is quite amusing to learn of the fears that some people have of causing these marks. This fear has sometimes been acted upon for particular purposes. Not many years ago there was an account published of a lady who had a longing for a carriage and horses; she made her husband believe that their child would be marked if her desire was not gratified—she being pregnant at the time. I have never yet learned of a female who announced before the birth of her child what the mark would be like. And yet if she knew about the longing she ought to be able to tell what it would resemble. But after the mark is seen then its resemblance is sought for. And then of course something can be thought of that may at least be supposed to be like it. If their longing could do what some people suppose them capable of, there would be very few children without marks

of some kind or other, for nearly all women experience some of these imperious desires. It should also be borne in mind—if the imagination can exert such power over the child as to cause deformity, it can also equally cause beauty, or give any particular feature, or sex, but this seems not to be the case. A female may long for a son, but she cannot be certain that her child will be a son, merely by her longing for one. Nor by her longing can she give color to the hair, for who ever heard of a woman longing for red hair.

If the mother could have this power over her child we would have none but beauties born. But unfortunately for fond mothers this gratification cannot be, and this fact alone proves that the imagination is not so powerful as some people suppose it to be.

We believe that longing, or imagination, never maked a child. But, we do know of several children who were marked by the mother. Some years ago there was a family living near here, and one of the sons cut one of his feet with an ax. His mother did up the wound and soon after the family were seated at the table, one of the children saw that the foot was bleeding and called the mother's attention to it. The mother on seeing the blood was frightened, and placed her elbow on the table and rested her head on her hand, the fingers being on her nose and across one eye—she being pregnant at the time. When the child was born it had the mark of bloody fingers across its nose and eye.

I also know of a lady who was frightened at a small snake, and she put her hand to her head, and a mark of a small snake on the child's head at the edge of the hair, was the result as appeared after the birth of the child where the mother had touched herself. We are acquainted with a family where the husband kissed his wife, to plague her, he

having his mouth full of chewed tobacco. It made the wife angry, and she drew a hand across her mouth. She marked her child with brown streaks across the mouth and cheek. We once heard tell of a lady who longed for strawberries. She went to the strawberry patch, but not finding any, it caused her to be angry, and she gave herself a slap. And when the child was born, it had the mark of a strawberry at the place where the mother had slapped herself. We believe where a woman is angry or frightened that, by touching herself, she can mark her child.

TO TELL THE SEX NINE MONTHS BEFORE THE BIRTH.

This is a mystery a great many learned people have tried to solve. A great many think it is governed by the age of the parents. I have now before me a book written some years ago by a learned doctor of New York. His writing is a fair sample of that kind of thinkers. He says :

“When the fathers are younger than the mothers, there will be born ninety boys to one hundred girls, and very nearly the same when they are of equal age. When, however, the fathers are from one to six years older than the mothers, there will be born one hundred and three boys to one hundred girls; and when the fathers are from nine to eighteen years the oldest, the number of boys will be one hundred and forty to one hundred girls; but if they be more than eighteen years older, the number of boys will be two hundred to the hundred girls .

In the same way, just in proportion as the mothers are the oldest, the number of girls will predominate; till, when they are from eighteen to twenty years older than the man, there will be twice as many girls as boys. It may, of course, happen that this rule may not hold good in many single families that may be noticed, but it will always do so where the average is taken of a large number, and the chances are, of course, in the same ratio in every instance. Thus, in every case where the father is over eighteen years older than the mother, it is two chances to one that the child will be a boy, and in three hundred such births there would be just two hundred males to one hundred females; while, if the mother be so much the older, the chances and results will be just the same the other way. The relative age, therefore, has a most potent influence over the sexual formation.”

I believe we are safe in saying there is not any truth in all that nonsense, for that is the way it looks to me. He further says: "But still there are evidently other agencies, because it does not operate in every individual case, and we must therefore endeavor to discover what those other agencies are." He admits it will not hold good in individual cases, that is true, and for that very reason I think there is nothing reliable in that theory. I have now a family in my mind where the husband was a number of years older than the wife. They had three sons. They afterwards had two daughters. Now I would like to know whether the father got younger or the mother got older than her husband? We know a family where the husband is twelve years older than his wife. They have a large family of children, and they are about equally divided in sex. We could, in this way, mention a great many families. I think almost any one can see, if they will but think for a few moments, that age has nothing to do in regulating the sexes. He also says: "If a boy is desired, the father should be older than the mother—say, at least, five years." Now we know a family where the mother was about that much older than the father, and they desired a girl; but they had a boy, all the same. My readers can put all the faith in this theory they wish.

I have a book in my possession recently written by a celebrated writer; hear ye him. He says, under the heading of "Producing the sexes at will":

"This has been the subject of much fruitless study and investigation among physiologists, and different means have, in all ages, been credited with being more or less effectual in determining the sex of offspring; but, generally, if they possessed any virtue at all, they were attended by so many failures that they became practically worthless. More recent investigations, however, have established a degree of

certainly which places the sex of children very much under the control of the parents. The manner in which the sex may be thus controlled is given as follows: It has long been known that queen bees lay female eggs first and male last; and the same is known to be true of the hen, and is probably the case with all fowls. Mares, too, shown the male late in heat, have male foal, and vice versa. M. Thury, professor in the Academy of Science, at Geneva, Switzerland, taking advantage of these known facts, has shown how the sexes, either in man or brute, may be produced at pleasure; and his plan has been so extensively tested in Europe, especially in the growing of stock, as no longer to admit of the least doubt as to its correctness. His experiments have established the following cause for the production of the sexes at will: In all viviparous females, both human and brute, there is a period of 'heat,' recurring more or less frequently, according to the nature of the creature; and if the female be exposed during the early part of this period, the product, if any, will be female; but if in the latter or last part of it, it will be male.

In the brute, this period of heat, or time of fecundation, is short, not usually lasting more than three or four days; but in the human species it usually occupies nearly one-half of each menstrual month—that is, not only the actual period of purgation, but about ten days subsequent to the close of that event; and to produce the sexes at will, it is only necessary that the female should be exposed early or late, as the parties may desire the sex."

At first thought, this seems like a very plausible story, but I do not believe it. I have tested it, and found it a failure. A rule that fails once will not do to bet on. I am personally acquainted with a man that, as soon as his cows are in rut, he drives them to where a male animal is kept—not having one of his own. Among the calves there are as many male as female calves. I know of several men who allow the male animal to remain in the pasture along with the cows. Those men tell me that they have as many male calves as female. Now this rule is not correct, or the male and female do a good deal of standing around after the female is in rut. It is my private opinion, publicly expressed, that a rule that fails in one instance is not a correct rule to go by.

Perhaps some one will say: "You have told us what others say is not correct; tell us what you think about that little affair." I will endeavor to tell what I think about it, and at the same time prove that I am right.

I have now before me the Book of Books, one that was translated by King James' translators:

Third chapter of Genesis, sixteenth verse—"Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee."

Now it will be seen right here that the Lord has made Adam a ruler over his wife—or, in a common phrase, he has given him the right to wear the breeches.

Fourth chapter, first verse.—"And Adam knew Eve, his wife; and she conceived, and bare Cain, and said, I have gotten a man from the Lord"

Second.—"And she again bare his brother Abel."

Twenty-fifth—"And knew his wife again; and she bare a son, and called his name Seth."

Fifth chapter, fourth verse.—"And the days of Adam after he had begotten Seth were eight hundred years: and he begat sons and daughters."

Now, in reading this part of the Holy Scripture, we are left in the dark as to how many sons Adam and Eve had, or as to how many daughters they had. According to the best information that I have about that ancient family, is that they had ten sons before any daughter. It will be remembered that Adam, in the commencement, was wearing the breeches, and he continued to do so until they had ten sons. The more children they were having, the prouder mother Eve was becoming of her little flock. By the time they had the ten sons, she thought she was just as good as Adam. By this time, when she said, "Adam, you go," he went; and when she said, do this or do that, he did it, because he thought her of some importance. About thirty-nine weeks

after this had become the order of the day, there was born a daughter. Then you should have seen father Adam, for he was as mad as mad could be. He kicked the chairs across the house, and upset the table. He wanted to know how he was ever to get a piano for his daughter to thump on, or give oyster suppers in order to get the neighbors in to hear his daughter play on the piano. He straightened himself up to show that he was somebody, and said: "Old lady, I will let you know who will wear the breeches." Then their next child was a son, and then Adam felt that he was again the man of the house. But he soon became careless, and, forgetting himself, it was not long until the old lady was leading him by the nose, as it were; and then the next child was a daughter. And then it was the same thing over, and they continued to have their children alternately, until they had fifty-six—thirty-three sons and twenty-three daughters.

It will be seen in reading the fifth chapter of Genesis that only the leading men of the times are mentioned. It will also be seen that all their first-born were sons. The thirty-second verse reads as follows:

"And Noah was five hundred years old: and Noah begat Shem, Ham and Japhet."

Noah was a determined man—a man with a great deal of determination and resolution, and a good deal of self-will. He put on the trousers in the start, and he kept them on all through life. His wife was a peace-loving, quiet, bidable and obedient, loving wife. She looked up to Noah as being a man above common men, a little superior; she considered him next to her God. And that being the case, it was impossible for her to have daughters.

Sixth chapter, first verse.—"And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them,

Second.—That the sons of God saw the daughters of men, that they were fair; and they took them wives of all which they chose.”

“That the sons of God saw the daughters of men.” This reads as if men were not the fathers of these sons. And I think likely that is what it does mean. The male race, who the fathers of sons at that age of the world, were looked up to as being above the common men. The sire of sons in that day, as well as this, was a thorough-going man. It was always expected of them to go ahead. The fathers of daughters in those times are not named, because they did not cut much of a figure.

Fifth.—“And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.”

“And God saw the wickedness of man.” Now, I think this man was the father of daughters; for if you will but notice the father of daughters at the present day, you will soon see that their thoughts are continually evil. You will soon see that they are very fond of telling smutty stories, and that they spend a great deal of time talking about the women. On the other hand, a man that is the father of sons, has his thoughts on business affairs.

Sixteenth chapter, first verse.—“Now Sarai, Abram’s wife, bare him no children: and she had a handmaid, an Egyptian, whose name was Hagar.”

And Sarai said unto Abram, Behold, now, the Lord hath restrained me from bearing: I pray thee go in unto my maid: it may be that I may obtain children by her. And Abram hearkened to the voice of Sarai.”

Fourth. — “And he went in unto Hagar, and she conceived: and when she saw that she had conceived, her mistress was despised in her eyes.”

Eleventh.—“And the angel of the Lord said unto her, Behold, thou art with child, and shalt bear a son.”

That was an easy thing to tell her, because Hagar was a very humble being, and she felt her inferior position.

Abram considered himself great I am, and little you be, and he was so considered by Hagar. Therefore the offspring could not be otherwise than a son. God changed the name of Abram to that of Abraham.

Seventeenth chapter, fifteenth verse — “And God said unto Abraham, As for Sarai thy wife, thou shalt not call her name Sarai, but Sarah shall her name be.

And I will bless her, and give thee a son also of her : yea, I will bless her, and she shall be a mother of nations ; kings of people shall be of her

Then Abraham fell upon his face and laughed, and said in his heart, Shall a child be born unto him that is a hundred years old ? and shall Sarah, that is ninety years old, bear ?”

Eighteenth chapter, eleventh verse. — “Now Abraham and Sarah were old and well stricken in age ; and it ceased to be with Sarah after the manner of women.

Therefore Sarah laughed within herself, saying, After I am waxed old shall I have pleasure, my lord being old also ?

And the Lord said unto Abraham, Wherefore did Sarah laugh, saying, Shall I of a surety bear a child, which am old.”

Here in these passages Sarah is promised a child, and we are safe in saying it will be a son, for it can be seen that she was subject to the will of Abraham, for we discover that she called him her lord, she being an obedient wife. Had she brought forth a son or two while she was yet young, she would have been proud of that ; and being a very beautiful woman, she, as a matter of course, would be a little proud of that ; and the two combined would have caused her to imagine that all men ought to worship her. Then, thereafter, her children would have been daughters. She would have imagined herself as good as Abraham or any other man.

Nineteenth chapter, fourteenth verse. — “And Lot went out, and spake unto his sons-in-law, which married his daughters, and said, Up, get you out of this place ; for the Lord will destroy this city. But he seemed as one that mocked unto his sons-in-law.”

I understand from this verse that Lot and wife had only daughters. Lot was of a very easy, quiet, meek-spirited,

kind disposition. He allowed Abraham to rule over him. He would not quarrel with Abraham, or do anything to displease him. Lot was a man that had no will, determination, resolution, or strong mind of his own. He was a man that could be led by the nose by any one so disposed, and his wife took that advantage of him. She was a woman that had a great deal of self-will. She was possessed of determination. She had a mind of her own, and she was not slow in letting Lot know it. When she said, "I will!" he understood what that meant. That being the disposition of Lot and his wife, it was impossible for them to produce male offspring.

Twenty-sixth verse.—"But his wife looked back from behind him, and she became a pillar of salt"

It is generally believed that, as she was behind Lot, she was incruusted in this rain of brimstone and was suffocated; but I think that is erroneous. The angel of the Lord said that he could do nothing until they had reached the village called Zoar. Zoar was not destroyed. It seems that I can see that determination not to do as she was bid. It seems that I can almost hear her say: "I will look back though death stares me in the face."

Thirtieth verse—"And Lot went up out of Zoar, and dwelt in the mountain, and his two daughters with him; for he feared to dwell in Zoar: and he dwelt in a cave, he and his two daughters.

And the firstborn said unto the younger, Our father is old, and there is not a man in the earth to come in unto us after the manner of all the earth:

Come let us make our father drink wine, and we will lie with him, that we may preserve seed of our father.

And they make their father drink wine that night; and the firstborn went in and lay with her father; and he perceived not when she lay down, nor when she arose.

And it came to pass on the morrow that the firstborn said unto the younger: Behold, I lay yesterday night with my father: let us make him drink wine this night also; and go

thou in, and lie with him, that we may preserve seed of our father.

And they make their father drink wine this night also ; and the younger arose, and lay with him, and he perceived not when she lay down nor when she arose.

Thus were both the children of Lot with child by their father."

These girls were somewhat of the same disposition of their father. They did not have that selfwill that their mother had. But were quiet, kind-dispositioned, kind-hearted, affectionate, loving girls. They loved their father, and looked up to him as a superior person ; they felt their inferiority, and they were always submissive to his will. The offspring of the union of such dispositions cannot be otherwise than male.

Twenty-fifth chapter, fifth verse.—"And Abraham gave all that he had unto Isaac.

But unto the sons of the Concubines, which Abraham had, Abraham gave gifts, and sent them away from Isaac, his son, while he yet lived."

Abraham being lord and master over his Concubines, it is no wonder that the offspring were sons ; the Concubines felt that they were inferior beings.

Twentieth verse.—"And Isaac was forty years old when he took Rebekah to wife, the daughter of Bethuel, the Syrian of Padan-Aram, the sister to Laban, the Syrian.

And Isaac entreated the Lord for his wife, because she was barren ; and the Lord was entreated of him, and Rebekah, his wife, conceived.

Twenty-fourth verse.—"And when her days to be delivered were fulfilled, behold, there were twins in her womb.

And the first came out red, like a hairy garment ; and they called his name Esau.

And after that came his brother out, and his hand took hold on his brother's heel ; and they called his name Jacob."

It will be remembered that when Abraham's servant met Rebekah at the well, that she did not give drink to the man only, but to the camels also, thus showing that she was possessed with a kind heart and a loving disposition. She hum-

bled herself to the wishes of her friends. She was a dutiful, loving wife. Therefore, her children surely would be sons.

Jacob went to his Uncle Laban's house.

Twenty-ninth chapter, sixteenth verse.—“And Laban had two daughters: the name of the elder was Leah, and the name of the younger was Rachel. Leah was tender-eyed, but Rachel was beautiful and well-favored.

And Jacob loved Rachel; and said: I will serve thee seven years for Rachel, thy younger daughter.

And Laban said: It is better that I give her to thee

And Jacob served seven years for Rachel; and they seemed unto him but a few days, for the love he had for her.

And Jacob said unto Laban: Give me my wife, for my days are fulfilled, that I may go in unto her.

And Laban gathered together all the men of the place and made a feast.

And it came to pass in the evening that he took Leah, his daughter, and brought her to him; and he went in unto her. And it came to pass that in the morning, behold, it was Leah; and he said to Laban: What is this thou hast done unto me, did not I serve for Rachel, wherefore then hast thou beguiled me?

And Laban said: It must not be so done in our country, to give the younger before the firstborn. Fulfill her week, and we will give this also for the service which thou shalt serve with me yet seven other years.

And Jacob did so, and fulfilled her week; and he gave him Rachel to wife also. And he went in also unto Rachel, and he loved also Rachel more than Leah, and served with him yet another seven years.

And when the Lord saw that Leah was hated, he opened her womb; but Rachel was barren.

And Leah conceived and bare a son; and she called his name Reuben, for, she said, surely the Lord hath looked upon my affliction; now, therefore, my husband will love me. And she conceived again, and bare a son, and said: Because the Lord hath heard that I was hated, he hath therefore given me this son also; and she called his name Simeon.

And she conceived again, and bare a son; and said: Now, this time, will my husband be joined unto me, because I have borne him three sons: therefore, was his name called Levi.

And she conceived again, and bare a son; and she said: Now will I praise the Lord. Therefore, she called his name Judah; and left bearing.”

We find that Leah was tender-eyed, meek and lowly, kind-hearted, and she was willing to undergo almost anything to

please her husband. He did not think her his equal, but that she was an inferior personage. Therefore, as long as she would look up to him as being her superior, and he thought her inferior, so long their offspring would surely be of the male sex.

If Rachel would have had children when first married they would have been daughters. But it was not so decreed.

Thirtieth chapter, first verse — “And when Rachel saw that she bare Jacob no children, Rachel envied her sister, and said unto Jacob : Give me some children, or else I die.

And Jacob’s anger was kindled against Rachel, and he said : Am I in God’s stead, who hath withheld from thee the fruit of the womb ?

And she said : Behold my maid Billhah, go in unto her, and she shall bare upon my knees, that I may also have children by her.

And she gave him Billhah, her handmaiden to wife, and Jacob went in unto her.

And Billhah conceived and bore Jacob a son.

And Rachel said : God hath judged me, and hath also heard my voice, and hath given me a son ; therefore called she his name Dan.

And Billhah, Rachel’s maid, conceived again, and bare Jacob a second son.

And Rachel said : With great wrestling have I wrestled with my sister, and I have prevailed ; and she called his name Naphtah.

When Leah saw that she had left bearing, she took Zilpah, her maid, and gave her Jacob to wife.

And Zilpah, Leah’s maid, bare Jacob a son.

And Leah said : A troop cometh : and she called his name Gad.

And Zilpah, Leah’s maid, bare Jacob a second son.

And Leah said : Happy am I, for the daughters will call me blessed ; and she called his name Asher.

Seventeenth verse.—“ And God hearkened unto Leah, and she conceived, and bare Jacob the fifth son.

And Leah conceived again, and bare Jacob the sixth son ”

It will be observed that so far all of Leah’s children are sons. This was because she thought she was not Jacob’s equal. She has borne him six sons, and now she thinks that she is somebody.

"And Leah said : God hath endowed me with a good dowry ; now will my husband dwell with me, because I have borne him six sons.

And afterwards she bare a daughter, and called her name Dinah."

Now she has got the breeches on, as it were, Rachel has humbled herself and laid aside her selfwill, and become obedient to the will of her lord and master.

"And God remembered Rachel, and God hearkened to her, and opened her womb.

And she conceived, and bare a son, and said : God hath taken away my reproach.

And she called his name Joseph ; and said : The Lord shall add to me another son."

And she afterwards had Benjamin.

Rachel died soon after giving birth to Benjamin.

Thirty-eighth chapter.—This chapter is a history of Judah and Tamar.

Judah was one of those men, great I am, and little you be. Tamar felt her littleness. When Judah lay with her, he thought her of a low character. He looked down on her, as being very much beneath him. She looked up to him as being a little superior.—This chapter gives the origin of the Ononites.

Joseph, Jacob's son, that was sold into Egypt, and afterwards became a mighty ruler, was given a wife by the name of Aseneah, the daughter of Poti-pherah, priest of On. We have no account as to what kind of woman Joseph's wife was.

I will venture to say that she was an humble, obedient, loving, dutiful, obliging and generous woman. And as her husband was a man of considerable consequence, and a ruler over Egypt, it is but natural that she should look up to him as being her superior. And I verily believe that Joseph never heard her say "I will," or, "I won't," "I can't," and "I shan't." Joseph no doubt looked down on his wife, as it were, from his lofty position.

Joseph's wife bare him two sons, Manasseh and Ephraim.

Exodus, second chapter, first verse.—“And there went a man of the house of Levi, and took to wife a daughter of Levi.”

The man here referred to was Amram. He took to wife Jochebed, his father's sister, and she bare him Moses and Aaron.

I think that a man that will marry his aunt must have a good deal of determination. And a woman that will stoop to her nephew has not much determination or selfwill

Therefore, is it a wonder that they had sons?

Eleventh verse.—“And it came to pass in those days, when Moses was grown, that he went out unto his brethren, and looked on their burdens; and he spied an Egyptian smiting a Hebrew, one of his brethren.

And he looked this way and that way, and when he saw there was no man, he slew the Egyptian and hid him in the sand.”

I think that that act required considerable of determination.

Fifteenth verse —“Now when Pharaoh heard this thing he sought to kill Moses, but Moses fled from the face of Pharaoh, and dwelt in the land of Midian; and he sat down by a well.”

Now, in this land of Midian there was a certain man.

A meek and lowly man, a man of a peace-loving disposition. This man wished everybody well; he was a God-fearing, and a God-loving man. He was a priest, one that said not my will, but thy will be done. This priest was called Jethro. His wife did not continually have the fear of God or man before her eyes. She had selfwill, and determination I am thinking that she wore the breeches.

Sixteenth verse.—“Now the priest of Midian had seven daughters; and they came and drew water, and filled the troughs to water their father's stock.

And the shepherds came and drove them away: but Moses stood up and helped them, and watered their stock.”

He showed a good deal of determination in keeping away the shepherds

Jethro gave Moses his daughter Zipporah to wife. Now this Zipporah was a very good-dispositioned girl. She was like her father in many respects.

Fourth chapter, twentieth verse.—“And Moses took his wife and his sons, and set them on an ass, and he returned to the land of Egypt.”

He called his sons Gersham and Eliezer

Aaron was a man of determination and self-esteem. Aaron had four sons that were priests : Nadab, Abihu, Eleazar, and Ithamar. Aaron had in all eleven sons.

Judges, eighth chapter:—Gideon was a great warrior ; a man of might and determination. A man who, with the aid of the Lord, and three hundred men, drove and conquered a multitude. He was of strong-will and determined resolution.

“And Gideon had threescore and ten sons of his body begotten, for he had many wives.

Ane his Concubine that was in Shechem, she also bare him a son.”

Gideon had in all seventy-one sons.

Jair, a Gileadite, was a great ruler, a man of determination ; with a strong ruling power, he ruled Israel twenty-two years.

“And he had thirty sons that rode on thirty ass colts, and they had thirty cities.”

“And after him Elon, a Zebulonite, judged Israel ; and he judged Israel ten years ”

Ibzan, of Bethlehem, judged Israel seven years.

And he had thirty sons, and thirty daughters, whom he sent abroad, and took in thirty daughters from abroad for his sons.

Thirteenth chapter, second verse.—“And there was a certain man of Zorah, of the family of Danites, whose name

was Manaoah, and his wife was barren, and bare not. And the angel of the Lord appeared unto the woman, and said unto her: Behold now, thou art barren, and barest not; but thou shalt conceive and bear a son

Twenty-fourth verse.—“And the woman bare a son, and called his name Samson; and the child grew, and the Lord blessed him.”

Jerubbaal was a great man, a wonderful man, a man with a little more than ordinary determination. He was the father of seventy-two sons.

King Solomon had seven hundred wives and three hundred concubines, and he had fifteen sons.

King David had thirteen sons.

King Rehoboam had eighteen wives, sixty concubines, and he had twenty-eight sons and sixty daughters.

Abijah waxed mighty, and married fourteen wives, and begat twenty and two sons and sixteen daughters.

A person would naturally think that a man having as many wives as King Solomon, would have had a great many children, but that seems not to have been the case with him.

I know not to any certainty why this was the case, yet such a thing might easily be in this wise: He, having seven hundred wives, if he lie with a different wife each night, it would take nearly two years to go around, and, as there is about two weeks in each month that a woman will not become pregnant, I think it may have so happened that he lay with them at that time, and it may have been intentionally so, Solomon being a wise man, may have known that, and, perhaps, did not wish many children. I have no doubt that he lay with his wives, for we read that he was a great lover of women. I think those children that he did have must have been born when he was yet a young man, and had only a few wives.

A man having only two or three women, he is likely to lie

with them when they will become pregnant, as well as when they will not become so, and, therefore, be likely to have more children than when he has a great number of wives.

In the Book of Esther we have an account of a great man, one of the great men of his day. He was looked up to by his wife and all people. He was a man of great determination; he was determined that all people should bow to him. But there was one man named Mordecai who would not bow to him. This Mordecai was Queen Esther's uncle. When Haman saw that Mordecai would not bow to him he murmured, and his wife thought all men should bow to her husband, therefore, she said to her husband to erect a gallows fifty cubits high and hang Mordecai thereon.

Haman was the father of ten sons, it could not well be otherwise. For further information read the seventh chapter of the Book of Esther

The Book of Job, first chapter, first verse.—“There was a man in the land of Uz, whose name was Job; and that man was perfect and upright, and one that feared God and eschewed evil.

And there were born unto him seven sons and three daughters.

His substance also was seven thousand sheep, and three thousand camels, and five hundred yoke of oxen, and five hundred she asses, and a very great household, so that this man was the greatest of all the men of the East.

And his sons went and feasted in their houses, every one his day, and sent and called for their three sisters to eat and drink with them.

Nineteenth verse.—“And behold there came a great wind from the wilderness, and smote the four corners of the house and it fell upon the young men and they are dead, and I only am escaped alone to tell thee. Then Job arose, and rent his mantle, and shaved his head, and fell down upon the ground and worshiped.”

After this the Lord allowed Satan to afflict his body with sore boils from the sole of his foot unto the crown of his head

“And he took him a potsherd to scrape himself withal; and he sat down among the ashes.

Then said his wife unto him: Dost thou still retain thy integrity? Curse God and die

But he said unto her: Thou speakest as one of the foolish women speaketh. What, shall we receive good at the hand of God, and shall we not receive evil? In all this did not Job sin with his lips.

Forty-second chapter, tenth verse:—“And the Lord turned the captivity of Job, when he prayed for his friends, also the Lord gave Job twice as much as he had before.

Twelfth verse:—So the Lord blessed the latter end of Job more than the beginning; for he had fourteen thousand sheep, and six thousand camels, and a thousand yoke of oxen, and a thousand she asses.

He had also seven sons and three daughters.”

Now it seems strange to me that Job was the father of fourteen sons and six daughters.

I have now noted about all the the important persons in the Old Testament, I hope that the reader will see by these that I have noticed, that my theory is correct, or was correct in olden times.

There are more cases that might have been mentioned, but it would only make the story longer and more tedious.

We will now turn to the New Testament.

Matthew, first chapter, sixteenth verse:—“And Jacob begat Joseph, the husband of Mary, of whom was born Jesus, who is called Christ.”

Now the birth of Jesus Christ was in this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost.

Then Joseph, her husband, being a just man, and not willing to make her a public example, was minded to put her away privily.

But, while he thought on these things, behold, an angel of the Lord appeared unto him in a dream, saying: Joseph, thou son of David, fear not to take unto thee Mary, thy wife, for that which is conceived in her is of the Holy Ghost.

And she shall bring forth a son, and thou shalt call his name Jesus.”

Then Joseph, being raised from sleep, did as the angel of the Lord had bidden him, and took unto him his wife:

And knew her not till she had brought forth her firstborn son; and his name was called Jesus."

St. Luke, first chapter, fifth verse:—"There was in the days of Herod, the King of Judea, a certain priest named Zacharias, of the course of Abia, and his wife was of the daughters of Aaron, and her name was Elizabeth.

And they were both righteous before God.

And they had no child, because that Elizabeth was barren; and they were now well stricken in years. But the angel said unto him: Fear not. Zacharias, for thy prayer is heard; and thy wife Elizabeth shall bear thee a son, and thou shalt call his name John."

Twenty-fourth verse:—"And after those days his wife Elizabeth conceived, and hid herself five months, Thus hath the Lord dealt with me in the days wherein he looked on me, to take away my reproach among men."

Zacharias was a priest, and a man that was looked up to by Elizabeth and others as being a good and noble man. He was a man of determination. He was determined to serve his Lord and Master.

Elizabeth was an humble woman, as she was barren; therefore she felt herself to be an inferior being, there was a reproach upon her: she says: "The Lord has taken away my reproach,"

Twenty-sixth verse:—"And in the sixth month the angel Gabriel was sent from God unto a city of Galilee named Nazareth.

To a virgin espoused to a man whose name was Joseph, of the house of David, and the virgin's name was Mary."

Thirtieth verse:—"And the angel said unto her: Fear not, Mary, for thou hast found favor with God.

And, behold thou shalt conceive in thy womb and bring forth a son, and shalt call his name Jesus."

The reader can apply my theory as is deemed proper.

It will, perhaps, have been observed before this time that there were a goodly number of women promised offspring, and you, perhaps, have observed that in every case the offspring was a son. In no case was a woman ever promised a daughter.

I think it will not be necessary for me to follow the Bible any further.

We will now come down to the present time.

There is a woman in England that is a ruler, one that will have her say and her will. This woman is Queen Victoria. She is a woman with a determined will, and a woman who wears the breeches more than half the time. She is the mother of five daughters.

All of the leading men in Europe are fathers of sons, when they have any children at all. Perhaps some one will say there are daughters in the Rothchild family. So there are. I do not consider the Rothchilds leading men; they control the money market, and it is their money, and not them that are the ruling power. We will now come home to our own country. Who ever heard of a great statesman that was the father of a family of daughters? I verily believe that such a thing never was, and it never will be. I will not name our Presidents, but will let the readers think for themselves.

Here in the State of Illinois all of our thorough-going, leading men, are men of determination, and, therefore, their offspring is, or would be if they had any, mostly sons.

I have now a family in my mind where there were about half a dozen sons and one daughter. In this case the father was one year older than the mother. I hope that in this case no one will for one moment think that that was what caused so many sons. If that was the case they could never have had a daughter.

I know of a large family where there are about six or one and half a dozen of the other sex. In this case the father is twelve years older than the mother.

A man may be the father of sons, and then let his wife die, and he marry a second wife, eight times in ten these children

were mostly daughters, for about eight times in ten the second wife will wear the breeches, and she will say, "Not thy will, but my will be done."

I now have in my mind an old gentleman, who I became acquainted with a few years ago. He seemed like a very nice old gentleman, when I was told that he was the father of about half a dozen sons. I thought there must be some mistake about it, therefore I made an errand to the old man's house. I was not more than a few minutes in the house when I was convinced there was no mistake. I soon perceived that the husband considered the wife beneath his notice, and I saw that the wife feared her husband. She was afraid to talk freely in his presence.

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TO TELL WHEN A CHILD WILL BE BORN.

Now, as you are married, I will take it for granted that you know what is what. Therefore, I will take the liberty to write plain and to the point.

The question of duration of pregnancy is a question that has never been satisfactorily answered.

The duration of pregnancy is not fixed. It appears, from observation that there is no absolute period determined by natural laws, and therefore none is laid by human enactment.

The most usual period is about nine months, or about forty weeks.

It is quite possible for a female to be delivered, with the child at full period, in a little over eight months after marriage, without there being any just grounds whatever for suspecting unfaithfulness.

First children are frequently born under the nine months.

Dr. R. Lee, in his lectures on the Theory and Practice of Midwifry, gives us some information on the subject. I will, therefore, quote from his work, making such comments as I may think advisable:

“The Roman law fixed the period of gestation at ten lunar months. The civil code of Prussia ordains that a child

born 302 days after the death of the husband shall be considered legitimate. By the laws of France the legitimacy of child cannot be called in question who is born 300 days after the death or departure of the husband. The laws of England declare that the usual period of human utero-gestation is nine calendar months, or forty weeks; farther than this they do not fix a definite period. The law is not exact as to a few days.

To fix bastardy on a child in Scotland absence must continue within six months of the birth, and a child born after the tenth month is accounted illegitimate.

“The difficulty of determining the precise time when impregnation takes place in the human subject, renders it almost impossible in any case to calculate with absolute certainty the duration of pregnancy. We are, however, in possession of a sufficient number of observations to establish the fact that the ordinary period is about forty weeks, or 280 days.

“Calculations of the duration, of pregnancy, founded upon what has been observed to occur after casual intercourse, or perhaps a single act, in individuals who can have no motive to tell us what is false, are likely to be much more correct and the conclusion to be drawn from these is, that labor usually comes on about 280 days after conception, but not invariably, a mature child being sometimes born before the expiration of the forty weeks. Some women are always delivered before the expiration of the forty weeks, according to the usual calculation, and their children are mature.

“Except when labor is brought about prematurely by violence, it always commences at what would have been one of the monthly periods; or, in other words, after a certain number of full months, and never at any time between.

If, therefore, a female passes over the ninth month, she will probably go to the tenth. This has been proven by extensive observations, and is only another proof of the regular method in which nature conducts all her operations.

The same law is also observed in abortions, which generally take place at one of the months, unless brought on suddenly by violence."

These statements seem very reliable, but there has not a word been said about the duration of pregnancy, as to the sex of the child. Now, I have always noticed a difference in time.

When I was a lad of sixteen years of age, I was office-boy for a physician. I there read a book on Midwifry that caused me to believe that a daughter would be born one week sooner than a male child. Some two years after I was working in company with a man who had a wife and two small children, both of them daughters. In our conversation about women and family matters, I told him that I believed that it could be told nine months before a birth, the day that the child would be born, that if the parents would have a family embrace a few days after a menstrual flow, then they could count thirty-nine weeks for a daughter, or forty weeks for a son. He said it would be a good time for him to try the experiment. He told me the next day to tell him what day the child would be born. I counted to the last day of thirty-nine weeks. Perhaps the reader would like to know why I thought it would be a daughter. You will, perhaps, think it was because the children they already had were daughters, but that was not the case.

We were cutting timber for potash; he was a good ax-man, much better than I was. In felling trees I would cut in on one side and he would cut in on the other side. He

would cut his half and then wait until I cut mine, and then the tree would fall. Then he would make a great many remarks about the falling of the tree. While he would be talking his nonsense I would measure off about ten feet, get on the log, and have cut in several inches, then he would commence ten feet higher up, where the tree was a good deal smaller. He would cut into the middle of the log before I did and would then sit down on the log, and whet his ax, and whistle, or tell some story, and the story was likely to be about the women. Had his wife been doing the chopping she would not have stopped until the log was off, for she was a woman of determination.

The child was born not only on the very day but to the very hour.

Until I was twenty-one I could never remember the day I was born on, and I have never been able to tell the day my wife or other relatives were born on.

Before I was married I said that if I had children born, I would have them born on the same day of the month that I was born on, so that I could remember the day that they were born on, but not the same month. I was born at a time of year that we need not expect anything else but cold, disagreeable, stormy, blustering weather, and I did not fancy going after the doctor at such a time. Therefore, I have had my children born on the same day of the month that I was born on, but they have been warm months.

I am personally acquainted with a man who noticed that their children were always born soon after bedtime, and remembering that it was usually about this time in the evening that he and wife had their family embrace, he came to the conclusion that they might just as well be born in the daytime, as he did not like to call on his neighbors after bed-

time. He proposed to his wife to have one born in the day-time. She consented and they fixed on the hour of 2 o'clock in the afternoon. Thirty-nine weeks after, at the hour of 2 o'clock in the afternoon, there was born a daughter.

In order to have these things come around with any certainty, it is necessary a female should take proper care of herself. She should never work so hard that she becomes very tired, but at the same time should take exercise enough not to become lazy. She should have plenty of nourishing food to eat, and especially that for which she has a craving.

I have no doubt but what the habits and customs of women will make a difference in the duration of pregnancy. I think it an easy matter to make a difference of a few days one way or the other in the manner in which a female lives.

PRODUCING BOYS OR GIRLS AT WILL OF PARENTS.

The subject of producing boy or girl babies as wished by the parents, is a subject that has been on the minds of the human family for generations, and is likely to be for generations to come. There is perhaps only one subject at the present age of the world that is more thought of, and that is prevention, or having neither boy or girl babies.

There is a theory promulgated that to produce a male child the husband must lie at his wife's right side, or to produce a girl the husband must lie at his wife's left side. It is supposed that masculine is originated at the wife's right side and feminine in the left side. At first thought this seems very plausible, but, when we put this theory into practice, it is not reliable, it will not do to depend on. And we believe it is not a correct guide to go by. There is another theory, sometimes called "Agricultural," because it is said to have been adopted by many farmers. It is claimed that when impregnation occurs within four days of the close of the female monthlies, produces a girl. It is claimed that the ovum is not yet mature, that it is not yet perfect, therefore, it will only be a girl. But when impregnation does not take place until within two or three days of the end of the monthlies, the egg or ovum then being perfect, the re-

sult will be a boy. We think that there is a good deal of imagination in that theory.

We believe that it is something mental and not physical in the parents which pre-determines whether the offspring will be boy or girl. We believe that gender originates in the mind or spirit principle. Therefore, when the male spirit principle dominates, the offspring will be male, and when the female spirit principle dominates, the offspring will be female.

THE FATHER'S DUTY TO THE UNBORN.

No man should ever beget a child without weeks, perhaps months, of preparation for this important office.

He should live temperately, soberly, chastely. If he has bad habits, he should, during this period at least, carefully abstain from indulging them. He should cultivate purity of thought, and seek thorough and intelligent sympathy with his wife in all her hopes and aims.

The importance of the moment of conception is not generally understood. Goethe aptly illustrates this in his "Elective Affinities." A husband and wife, each loving another, and each thinking of another at the moment of sexual intercourse, found evidence of their mutual unfaithfulness when their child was born, for it presented in its face the double likeness of the lovers whom the parents had in mind.

THE MOTHER'S DUTY.

The mother's duty and responsibility commences before the birth of her offspring, and respect herself almost as much as her child.

Leaving out of the question, for the present, the duties appertaining to the parent, we shall proceed at once to show the obligations the mother is under to her infant.

One of the first and most important duties the mother owes not only to her child, but to society, is to have everything in order for the reception and comfort of her baby, when born : and as labor may take place at any time after the seventh month, all articles of clothing and whatever is necessary, or likely to become so, for the dressing and requirements of the child, should be provided and laid in careful and systematic order so that they will be in readiness not later than the seventh month. So important does the law regard the fact of the mother's neglecting to provide clothes for her baby, that in a trial for infanticide, such a circumstance would weigh very seriously against the prisoner. In such a case the law does not look to the kind or the amount of the clothing provided, a strip of cotton with a few stitches in it, though only meant for a bandage, would be regarded as some provis-

ion for the protection of her child, and the intention of procuring more willingly conceded to her.

The number of articles a mother should provide for her child must, in a great measure, depend upon her means, though there are few wives but who, in their first confinement, are able to obtain all that is strictly necessary for the occasion.

The number or quality of the clothes is of much less consequence than the manner in which they are made. Mothers should always make those small garments, so they can be fastened with strings or loops, so as to avoid, as far as possible, the very objectionable practice of pinning on an infant's clothing.

All garments should be made in such a manner that they can be put on without the necessity of repeatedly turning the child.

The clothing being washed and properly cared for, it is best to put them in a basket. The basket should contain one entire set of clothes, half of the diapers, a linen and a flannel roller, two caps, a pin cushion, a pot of pomatum, and one of lard, a cake of white Windsor soap, a large pomatum pot of plain, violet or starch powder, a puff, a soft hair brush and on top of all these should be placed three or four pieces of soft, old linen, a skein of whitish-brown thread and a pair of ordinary scissors.

The diet of the pregnant woman should be light, easy of digestion, and supporting, but, at the same time, simple. She should take as much of moderate exercise as her strength and condition will permit, and she should, especially in the latter period, take frequent rest in the recumbent posture on a sofa, go to bed early, toward the end of her time take some portion of her breakfast in bed, and, in the morning, be care-

ful not to rise too quickly too a sitting position, or sickness, or indeed, fainting, may ensue. These directions are particularly necessary, with delicate and very sensitive constitutions.

After the seventh month the womb is very easily excited to put on its expulsive action from very trivial causes, and from this reason great care should be taken by the female to avoid any sudden jar to the system, or any strong emotion to the mind. The stepping from a single step in coming down stairs, the inconsiderate vivacity of young wives in jumping from a chair or lifting some heavy piece of furniture—even the turning of a bed—will in many instances bring on premature labor; and thus all the previous care and attention is thrown away and the life of both infant and mother jeopardized by a premature birth. For in such cases this kind of labor, that is, if it happens with a first child, there is a great probability that such a misfortune may occur at the same time in the next pregnancy, without any accident to cause it.

It is not always absolutely necessary to have a surgeon at time of labor. But it is by far the surest, for it at times saves great distress. We think it the duty of the husband to procure a surgeon, or a competent mid-wife. The surgeon or mid wife will give all the instructions necessary. We do think it will not be necessary for us to give instructions on that subject. Those wishing to be informed on that subject should procure such a work, in which it would be given more fully than we can give it here.

The first duty that the new-born child claims at the hands of the nurse is that of washing. This should be performed quickly, but tenderly. The child should be turned only when actually necessary. It is the length of time taken up

in this process, the rough handling and repeated changes of posture, that renders washing so distasteful to the infant, and causes it to make that noisy protest. It is usually the case that nurses do a great deal of gossiping while performing this delicate task, never thinking that the infant's skin is full of blood vessels, and therefore, very sensible. It is the most tender part of its body, and very susceptible of her often rough hands and the cold air.

As soon as the child is dressed it should be taken to the mother, placed at the breast, and the first substance allowed to enter its mouth, drawn from the mother.

Nature has purposely arranged that the first secretion of milk for every child should be adapted to the wants of the infant.

One of the duties the mother should never neglect to see to is, that no bandage or string confines either the action of the abdomen or the chest; for the well-doing of the body depends upon the free play of the organs contained in those cavities. The robe or frock should not be too long or too heavy, so as to press on the child's feet.

In a changeable climate, as we have in this country, the mother cannot begin too early to attend to the warmth of her child's clothing. The unwise, dangerous and foolish fashion that came into practice a few years ago, of leaving the child's head destitute of covering, we hope, has about had its day, and will soon go out of fashion. It is a very dangerous system, as far as the health of the child is concerned. We will not argue the question of a covering for the head. Surely the example of five thousand years among all civilized nations ought to be sufficient authority for mothers who wish to bring up their children in the established rules of health and strength, to say nothing of the

unsightly appearance an infant makes with its uncovered head, on which nature has not yet placed the clothing of hair. It is doing the child a very serious injury to expose the half-revealed brain of an infant to the perpetual changes of our climate. If we will look to the wise and stalwart men of the last three or four hundred years, we surely will come to the conclusion that it is a sufficient proof that the wise fashion of caps—whether made of flannel or muslin—cannot have been hurtful to the intellect or the frame of their wearers.

Some females, in dressing an infant, are very rough, and do harass and fatigue it almost to death. The most tender care should be observed, never allowing the clothing to be very tight. Never use pins, for they are dangerous. Use strings, and they should be tied slack.

Never expose infants to open doors or windows, especially in winter. Rising early in the morning is good for all children, provided they awaken of themselves.

The attention of mothers cannot be too early called to the fact that each stage in growth of children, from infancy to youth, is liable to diseases and ailments peculiar to their age, and according to their care or negligence bestowed on their moral and physical health and training as children, and while under the responsible tuition of their mothers will depend much of their intellectual virtue or depravity, and the bodily strength or debility on which the future happiness or misery of the grown man or woman will depend.

WHY THE FATHER OF DAUGHTERS CANNOT BE A SUCCESS

A man who is the father of a large family of daughters could never be a success as president of these United States. A man who is the father of a large family of daughters cannot be a success as an army officer. Because he lacks confidence in himself, and has not determination enough to give command. Should such a man be captain of a large vessel at sea and there should arise a mutiny, he would hide himself or jump overboard; for he could never face the music.

Such a man cannot be a success as an officer of the law, because he has not determination to execute in dangerous places.

Such a man cannot be a good physician and surgeon, and he will not attempt it. Many more offices and occupations might be mentioned.

TELL THE SEX OF CHILDREN WHEN SEEING THE PARENTS IN A WAGON OR BUGGY.

When we see a man and his wife in a wagon or buggy, going along the road, and the man is occupying all of the seat that he can spread over, and his wife has the short end to sit on, and often has to hold on to the back of the seat to keep from being crowded off, then we know that their children are sons. But if the children are daughters the wife will sit upright and occupy all of the seat that she can spread herself over. When the children are of both sex, then the husband and wife will both give to each other, so that there is plenty of room for a child to sit between them. A couple of this kind are well mated.

When we see a family of four or six children of equal sex, then we see a happy family, where the parents are well suited to each other. Such families are generally good neighbors.

TO TELL THE SEX BY WALK AND TALK OF PARENTS.

To tell the sex of the offspring by the walk, talk and action of the parents, we will divide men into three classes, or three companies, or rather, let them divide themselves. We will suppose that a man has invited his friends and neighbors to assist in raising a building. The men of a neighborhood collect themselves together at a particular place—say a corner grocery. When the time arrives for them to start, the men who are fathers of sons, (or would be if they had any children) will start first; they will scarcely look to the right or the left. You can see by that determined and elastic step that they mean business. They have but very little conversation, and what they do have will be concerning the object for which they are going, or it will be some financial question.

The next to start will be the fathers whose children are about equally divided, sons and daughters. They do not step so firm as the foremost company. They do more talking: their conversation is mostly about the weather and the crops, and the prospects of the times.

The next to start are the fathers of daughters. There is no determination in that step. They walk and act as if they did not care whether they got there or not; but they will get

there if there is to be something to eat or drink—they will be there in good time for that. While on the way they will have a great deal of conversation and a good amount of merriment. Their conversation will be principally about the women.

It now and then happens that a man who is the father of daughters will be the first to start. He will say "hurrah boys, here we go." He soon thinks of some story to tell; he will wait until the foremost of the company comes up, then he will commence to tell his story; but the foremost men will not hearken unto him. He then waits for the next company and he goes on with his story. They make some remark and laugh a little, and continue on their way. Then he soon finds himself in the rear company; there he is a hale fellow, well met. Nine times out of every ten that story is about some woman.

Women can likewise be classed in three classes. The first walk bold and upright; they neither turn to the right nor to the left; they are thorough business women, but not very sociable. Then there are the next class; they are the women that men want for wives. They are sociable, kind-hearted, good natured, good, obedient companions.

Then there are the third class; they are all laugh and giggle, and but little more than giggle. They will hang on to each other and giggle and giggle and giggle.

When a man of the first company marries a woman of the first class, it is likely to be nip and tuck with them as to which shall wear the breeches. She generally is a woman's rights woman. Such a couple, where they both have strong determination, are likely to have children of both sexes. The offspring of such parents have great determination and but little forethought or caution. Should a son of such pa-

rents see a thief making off with some stolen property, he would immediately go in pursuit ; and when he comes near, the thief says, "halt, or I will shoot you," he will not heed, but pursue unarmed, and be shot down.

If the son of such parents should become an officer in the army and he should go into an engagement, it would be death or victory with him. If he ever came out of an engagement it would be on the opposite side from that which he went in.

When a man of the first company marries a woman of the second class, he marries a woman too good for him. They are likely to have a number of sons. A husband of that kind is likely to be a good provider—that is, he will provide his wife with plenty of work to do ; and she will do all that she can, and try to do more ; and her husband is likely to grumble because she does not do more. Of such a couple the wife is generally a slave.

It is of such sons that we get our best statesmen and army officers. They have the determination of their fathers and the forethought and caution of their mothers. If such a son should become an army officer, he will first endeavor to ascertain the strength of the enemy ; and when he goes into an engagement he tries to keep the rear clear, so that he can fall back in good order if need be.

Such sons make our best sheriffs, marshals and policemen, for they have the courage and the caution

When a man of the first company marries a woman of the third class—but why need I make any remarks about them, for such a man is not likely to marry a woman of that class.

WHAT THE CHILDREN WILL BE.

When a woman of the first class marries a man of the second company, she will wear the breeches, and he will be a "hen-pecked" husband ; and their children—if they have any—will be daughters.

When a woman of the second class marries a man of the second company, then believe that they are a couple such as the Lord intended should be united in wedlock. They are likely to be a happy couple ; and if they have children they are likely to be of both sexes. They will be good neighbors, kind-hearted, sociable, industrious, obliging, friendly people and a happy family.

When a woman of the third class marries a man of the third company, there is one thing they are likely to have plenty of, and that is children ; and they are not likely to have much of anything else, for neither one is likely to look ahead to see where the next bread and butter is to come from. Their children will be of both sexes ; they will have no determination, or aim in life. The children will be harmless, dueless, careless, inoffensive, innocent, shiftless, tender-hearted,—so much so that if they are bid to cut a few sticks of wood, or bring a pail of water, they will instantly go into tears. I have often thought that there should be a law passed, preventing such a couple from marriage, or at least from having offspring ; for every generation of this kind gets weaker without getting wiser

WHY THE FATHER OF DAUGHTERS CANNOT BE A SUCCESSFUL MINISTER.

We claim that a man who is the father of a family of daughters cannot be a successful minister of the Gospel. And why? In the first place he lacks determination; in the second place he cannot emphasize his remarks. A minister of this kind, when at home, always moves and acts as though he was afraid he would awake the baby. He dare not move and act otherwise: if he did, his wife would give him—no matter what.

When he is at church he moves and talks as though he was afraid that he might awaken somebody's baby. He will not strike the bible or pulpit with his fist, and he will not stamp upon the floor with his feet; he dare not do it, for fear his wife will give him kingdom come.

A minister of this kind will not use any loud and determined language, for he cannot.

A minister who is the father of a family of daughters is a good, peaceable, kind-hearted, come day-go-day kind of a man. He will never accomplish great things, because he has not the determination to undertake a great thing. He is the minister for the people generally, because he is very mild

and does not try to frighten us by holding before our eyes a picture of endless punishment. When he does show us such a picture, he keeps it in the shade, so we do not see it very distinct and therefore are not afraid. He is afraid to show the picture in its full light, for fear it will not take well with the people. A man of this kind has not confidence enough in himself to be a successful minister.

PLAYING TRICKS.

When you wish to play tricks on old men, always select the father of a large family of daughters, because they seldom get mad about it. And if they do get angry you need not care, for they are harmless. They will perhaps make threats, but will not execute them. If you torment them beyond all human endurance, they will call the aid of the law ; but then you need not fear, for they will be sorry as soon as they have done so, and they will be ever ready to compromise.

Never try your tricks on a man who is the father of a large family of sons, for it will not do,—a thing you will soon learn to your sorrow.

Never play tricks on the mother of many daughters. If you do you will find it is not healthy for you

About playing tricks on a couple whose children are equal sons and daughters, I need not caution you, for they are generally too well respected to play tricks on.

CONTROLLING SEX AND COLOR.

The principle of generation is about the same in the lower animals as in the human species. To illustrate I will mention the circumstance of two sows that we have on the ranche at this time. The sows are both black ; they are not related to each other in any way, one having been brought here from another part of the country. When I wished these sows to commence breeding, I turned into the lot with them a male hog. This male hog was white and of the suffolk breed ; he was a peaceable, quiet, good dispositioned hog. The sows were like some women that we have read about ; they were very domineering. When the feed would get low in the trough, both sows would fight the male hog away. When these sows had pigs, one had three and the other had four, and the pigs are all female. The sows had the will power. These pig are all white. The male hog remained in the lot with the sows till within two weeks of pigging time. He served them a number of times, and I verily believe that that had much to do in causing the pigs to be white. I believe that had the male hog served these sows only once, and then been turned out of the lot, that some of the pigs would have been black, some white and some spotted.

TO CONTROL THE SEX IN COWS.

If a heifer calf is desired from any given cow, do not let this cow be served during her first occurring season. Let the occasion pass, but begin immediately to prepare her for its return, thus: Separate the bull from the herd, feed him generously upon rich heat-producing food, such as rye, oats, corn-meal, etc. Do not let him serve any other cow until the selected one has been disposed of. Restrain him rigidly in this respect; reserve him in all his vigor for the chosen animal. As to the cow, let her run at pasture; feed her lightly on cooling food, bran, green food and roots. As she enters her vestrum compare her demonstrations with those of the bull. The bull should be the more demonstrative of the two. Such is often the case under all circumstances, but it should be so in this instance in an exceeding degree. If this difference is sufficiently decided and apparent, couple them. A heifer calf will be the fruit of this union. If, however, the difference between the displays made by the two animals is not distinct enough, let the occasion pass unimproved; continue the feeding attention to the bull, and also that of the cow. Wait the returning frenzy of the cow; one will rarely fail at the second opportunity. If a bull calf is desired, reverse matters. Let the cow be separated from the herd, feed

and tend her well, give her the heating food, etc. As to the bull, let him be lightly fed, and let him exercise his procreating powers by serving every cow presenting an opportunity, from which you care nothing about the sex of the calf. As the cow enters her period compare the demonstrations as before. She should be far the more blatant and excited of the two ; if so, couple them. The result will be a male calf. If it is doubtful as to the conditions of the animals, let the occasion pass, continue the two opposite courses of feeding and attention and await the next returning vestrum of the cow. The sex is always the opposite to that of the more vigorous, healthful and passionate parent at the time of service. The cool-headed and self-controlling cow will produce a heifer calf. When the male is cool and deliberate and the cow in a frenzy, that causes her to be submissive, then the result will be a male calf.

THE CAUSE OF TWINS.

Twins that are both born at the same time and of the same age, have evidently originated from two eggs impregnated at the same time ; and triplets from three, and so on.

Aristotle tells us of a female that was delivered of twelve infants, and another of twins, one resembling her husband and the other her lover.

Buffon relates a case of a woman in South Carolina, who brought forth a white and a black infant. On inquiry it was discovered that a negro had entered her apartment after the departure of her husband, and threatened to murder her unless she complied with his wish. I think that she would have had twins all the same, had the colored gentleman staid away ; but in that case both children would have been white.

Dr. Mosely relates a similar case. A negress, of Gandaloupe, brought forth a black and mulatto, having had intercourse with a white and a black man the same night.

A mare has produced a foal and a mule, she having been impregnated by a horse, and five days afterwards by an ass.

It is a vulgar error to suppose that twins will not breed, or that one of them will be sure to be barren, observation having shown that there is no foundation whatever for such a notion.

I have frequently seen women that would not eat anything

that was double, such as cucumbers or apples. This is an erroneous notion.

In the case of sheep, it is not an uncommon thing for a ewe to have two lambs at the same time. Now this is the result of two ovums or eggs being formed in the ovaries at or about the same time—whether those two eggs are both formed in one ovary, or one egg in each ovary has never been ascertained. Those eggs pass down through the fallopian tubes at or about the same time, and enter the womb, and are there impregnated. There may be a space of four or five days in the time of the eggs arriving in the womb, and yet once cohabitating with the male will cause both eggs to become impregnated.

In the case of swine,—in the sow there are often eight or ten, and sometimes even more than this number of eggs ripened and passed into the womb to become impregnated ; and if the male is a good stock-getter he will at one cohabit deposit semen enough, containing animaleules in sufficient number to impregnate all of the eggs, even though there were four or five hundred of them.

THE SEXUAL PRINCIPLE.

In the nobler view this principle has at least three manifestations and three objects to fulfil.

First and lowest is a mere amativeness—the feeling which the male animal has for the female—common to man with the brutes. Its object is reproduction, its nobler uses, the perpetuation of our species.

But far above this is a second division of the great principle, companionship, society, love of a congenial associate. With it is connected the admiration for beauty, grace and refinement, mutual help and protection and the interchange of kind offices. Its public benefits are in the founding of families and establishment of communities, and by it alone can the state be established on aught approaching sure foundations.

In this view then marriage is not, as certain theorists would persuade us, a matter strictly between the individuals. The state has the highest interest in its regulation, and justly determines from the experience of the past, what is best for the stability of our institutions.

But he who would stop at this point in the inquiry would have but a poor and mean view of the sexual principle or the marriage relation.

As man is not all animal, but also a member of a family

and community, one helping and needing help, a citizen debtor to the public weal ; so he is not all man, not all citizen, communist or worker: he is in part divine; he has a nature in common with the angels.

And in this department of his nature the great principle manifests itself as a high and holy affection; a pure regard for what is pure; a silent adoration for that which is divine in the human. Its exercise and reward alike are in a complete intercommunion of soul and interchange of pure affection.

The object of this principle is a higher development of the whole man, male and female. This is the most noble object of the marriage relation, and by this alone is it sanctified.

DOMESTIC INFELICITY.

Matrimony is a condition congenial with our nature. It is a main incident in human happiness. Even the birds pair, and what a reproof that should be to all obstinate bachelors and old maids.

Apart from the feelings which generate love, and which make men go through fire and water to obtain the object of their affection, and which urge women to leave happy and wealthy homes to realize their sympathy and devotion. There is a great feeling in the circumstance of the mere communion—in the social friendship betwixt man and wife, which can exist nowhere else in like degree. Apart from the ties of offspring that may bless a union, the fact of the worldly partnership, and the necessary mutual confidence existing in all matters of domestic and political economy, cement the compact, and render marriage the most perfect attachment in the world. Hence the delightful position, above all price, of a pair well and suitably allied to each other in marriage. Much is necessary to be known with a view to discriminate between evil and good, to foretell happiness or misery. How different are men's feelings upon this subject at twenty and thirty. There is no trial beforehand of character and disposition.

Marriage is a hit or miss; the shot when once fired cannot be recalled. Courtship is a very artificial criterion; the face is lighted up with its best smiles and wears its cleanest aspect; every flaw is concealed—not a stray curl is suffered to hang out of place; the voice assumes its most melodious tones; the very gait is graceful—the picture is handsomely framed and the conquest is completed.

Both sexes adopt the like maneuvers, and both frequently disappoint each other.

“Men are April when they woo—December when they wed.”

Maids are May when they are maids, but the sky changes when they are wives.”

Young people usually pride themselves upon being the best judges of what and who is most suitable. Courtship is an affair that advice is seldom sought in, and should it be tendered, is rarely acceptable. It is hard to counsel upon, but the prudent will at least reflect, lest they be too precipitate, and should not disregard the counsel that persons authorized may tender. It is somewhat curious that all imaginative writers, such as romance manufacturers and novel concoctors represent fathers as obdurate and hard-hearted, and mothers as inimicable generally to their children's choice. The notion is a false one and ill-timed; for who can feel such interest, such dear solicitude for their children's prosperity and the happiness as the authors of their being ?

What a void in an old man's heart is a disobedient and ungrateful child ! How hard it is to regulate these matters ! Young folks do not for a moment recollect that their parents may have been lovers and must have acquired some experience worth detailing. Certainly an imensity depends on a good example being set at home—care in excluding un-

suitable acquaintances for our children, and caution and yet an interest in introducing others. But the subject I have entered upon is where the noose is tied, whence there is no escape—from whence all hope of a change, except that brought about by mutual or principal forbearance, is absent; I allude to domestic infelicity. Of course, there are a thousand, and possibly more, provocatives to family jars and dissensions that render married life a most formidable and continuous warfare.

What is the principal and provoking cause to marital infelicity—to perpetual squabbles—to family discomfort, to neglect of home—let us add, to ruin, desolation and beggary? We shall not be far wrong in attributing the majority to two especial, common and prevalent vices, namely, drunkenness and irascibility of temper. In dividing them, in justice we must lay the blame of the former principally to the husband, the latter to the wife. Of course the tables are sometimes turned and there are exceptions to both conditions. To these two evils I propose confining my remarks and suggestions for their alterations, if not for their removal.

A man may take to drinking through want of comfort at home, and the woman may acquire a bad temper through a husband's neglect. It is impossible to go into the very many inquiries of the why and how, and what is the cause; else we must canvass over personal dislikes, jealousies, opposing habits, physical inaptitudes, disparity of ages, family interpositions, etc. We came to this fact, that hundreds and hundreds of men are drunkards and thousands of women are plagued with terrible irascible dispositions. What is the remedy?

The companion to a drunken mate is the worst off, because the drunkard sooner falls into that state of health that

the stimulus becomes his only support, and his physical condition is a hell to him without his soul-spoiling antidote. Reason and reflection are of little use to a depraved habit; the consequences are the more likely to bring him to his senses, and these consequences are generally bodily sufferings, extreme ill-health and loss of business. It is well, where friends and relations will interpose and express their indignation and show their displeasure, and perhaps well-expressed contempt may create a thought at least toward reformation. Coercion, if the nearest of kin might use it, would no doubt have great influence.

Drunkenness had best be punished by positive imprisonment; and why not? Offences less injurious to public morals are; and what is the object but to prevent their repetition? Thanks, however, to the spirit of the age, inebriation is on the decline. It exists chiefly among the very ignorant and the badly brought up.

Now let us just view the consequences of irascibility of temper. I need not picture the dreariness and constant confusion of a home beset with continued quarrels; that such things are, every day tells of them. If we read them not in the public journals, we learn of them through the travel of small talk—through scandal and other channels, and many of us know more or less from nearer sources the truth of such a report.

In irascibility of temper there are two things to be considered. By no means to aggravate it, and by all means to try and subdue it. In whosoever the fault rests, the other should not fan the flames. Suppose we throw the blame on the weaker of the two sexes; the only alternate is to treat it with forbearance. A despairing man will dole out his lamentations to the effect that he is the most wretched of all

living creatures; that he has no peace—that the maxim so often broached is reversed, and whatever is is wrong; “that his wife has the most turbulent, restless, dissatisfied, worst temper in the world;” that she either sulks or raves—that no cat and dog were ever such bitter antagonists as his spouse and himself. His every detail provokes a smile, but alas, it is too true, and his position is indeed a most miserable one.

FORM OF MARRIAGE SERVICE.

Dearly beloved, we are gathered together in the sight of God, and in the face of this company, to join together this man and this woman in holy matrimony, which is commanded of Saint Paul to be honorable among all men; and therefore, is not by any to be entered into lightly or unadvisedly, but reverently, discreetly, advisedly, soberly and in the fear of God. Into this holy estate these two persons present come now to be joined. If any man can show just cause why they may not lawfully be joined together, let him now speak, or else hereafter forever hold his peace. (Turning to the persons to be married), I require and charge you both, as you will answer at the dreadful day of judgement, when the secrets of all hearts shall be disclosed, that if either of you know any impediment why ye may not be lawfully joined together in matrimony, ye do now confess it: for be ye well assured that if any persons are joined together otherwise than God's Word doth allow, their marriage is not lawful. (After the customary pause), John, wilt thou have this woman to be thy wedded wife, to live together after God's ordinance, in the holy estate of matrimony? Wilt thou love her, comfort her, honor and keep her in sickness and in health; and forsake all others, keep thee only unto

her so long as ye both shall live? (the usual answer) I will. (Then turn to the bride and say) Mary Jane, wilt thou have this man to be thy wedded husband, to live together after God's ordinance, in the holy estate of matrimony; wilt thou obey him, and serve him in sickness and in health, and forsake all others, keep thee only unto him, so long as ye both shall live? "I will."

When the bridegroom wishes to bestow a ring to the bride he places the ring on the fourth finger of the left hand, and repeats in an emphatic tone—"With this ring I thee wed, and with my worldly goods I thee endow, in the name of the Father, and the Son, and the Holy Ghost. Amen."

REMARKS ON MARRIAGE SERVICE.

The celebration of matrimony in our time, and especially with the masses of society, as intimated, is essentially relieved from unmeaning ceremonies, and from public notoriety inconsistent with good taste, and is rendered impressive by the sanctions of religion connected with it. If here is any occasion in the whole current of man's earthly pilgrimage, where an invocation for divine illumination and for an increased sense of moral responsibility is especially necessary, it is when at the nuptial altar before God, and in the presence of his people, two individuals with the sanctity of an oath, pledge themselves to each other till death do them part, to perform faithfully all the duties, in sickness and in health. How could the young and tender bride go out from the habitation and tear herself forever from the arms and the throbbing bosom of father and mother; and how could they sustain themselves under such an abruption, were it not that the bridegroom thus solemnly and religiously promises to be to her even more than father or mother. If man or woman ever has occasion to supplicate divine wisdom to enable them to understand their duties and grace, faithfully to perform them, it is when standing at the altar and hearing the enunciation in the name of the Holy Trinity, that hence-

forward they are man and wife; and no one is to put assunder those whom God hath thus joined together.

Prominent among the responsibilities alluded to is the promise on the part of the bride, to serve and obey. If this subject is properly examined, all must think alike about it; no difference of opinion can exist in relation to it. The responsibility implied in this part of the marriage contract is analogous to what exists in perhaps every association of right, interest and duty. Without it there could be no such harmonious and efficient association. Its very essence supposes a relinquishment of some natural rights as an equivalent for others to be secured.

A very little attention to this matter will convince anyone that the marriage contract looks somewhat like a fair business transaction; no inequality about it.

The wife simply gives her services, her time and ability to labor to the husband, for his guarantee to afford her the means of living.

Those who do not think this a fair bargain had better live singly. If the female thinks this incompatible with her ideas of personal independence and dignity, the alternative is within her own power; she can take care of herself and be under obligations to no one. Saint Paul elucidates this subject by saying: "Husbands, love your wives;" and to the other party, "Wives, obey your husbands in the Lord." Now what is implied in this injunction to the wife? Simply this, that she is to obey him in those things which are agreeable to the Lord; and if he were to command her to do what is not agreeable to the Lord—to lie, to cheat, to defraud, to commit murder, or to defile herself, she would not be obliged by her marriage contract to do it; that is, she is under a higher obligation to her God, to her common country,

and to the preservation of her own conscience, than she is to her husband. It does not follow that the wife is inferior to the husband in talents or moral worth because in the marriage covenant she is required to serve and obey. In all confederated bodies there must be one and only one individual head, so far as authority is concerned.

Let this be thus understood, and there will be no contention as to personal dignity and authority; each will most rejoice in the honor and welfare of the other. There will be no jealousy or discord.

PERSONAL BEAUTY.

A beautiful person is the natural form of a beautiful soul. The mind builds its own house. The soul takes precedence of the body, and shapes the body to its own likeness. A vacant mind takes all the meaning out of the fairest face. A sensual disposition deforms the handsomest features. A cold, selfish heart shrivels and distorts the best looks. A mean, grovelling spirit takes all the dignity out of the countenance. A cherished hatred transforms the most beautiful lineaments into an image of ugliness. It is as impossible to preserve good looks with a brood of bad passions feeding on the blood, a set of low loves tramping through the heart, and a selfish disdainful spirit enthroned in the will, as to preserve the beauty of an elegant mansion with a litter of swine in the basement; a tribe of gypsies in the parlor and owls and vultures in the upper part.

Badness and beauty will no more keep company a great while than poison will consort with health, or an elegant carving survive the furnace fire. The experiment of putting them together has been tried for thousands of years with one unvarying result. There is no sculptor like the mind. There is nothing that so refines, polishes, enobles face and mein as the constant presence of great thoughts. The man who

lives in the regions of ideas, moonbeams though they be, becomes idealized. There are no arts, no gymnastics no cosmetics which can contribute a tithe so much to the dignity, the strength, the enobling of man's looks as a great purpose, a high determination, a noble principle and unquenehable enthusiasm.

But more powerful still than any of these, as a beautifier of the person is the overmastering purpose and pervading disposition of kindness in his heart. Affection is the organizing force in the human constitution.

Woman is fairer than man, because she has more affection than man. Loveliness is the outside of love. Kindness good will, a prevailing desire and determination to make others happy, make the body a temple of goodness. The soul that is full of pure and generous affections fashions the features into its own angelic likeness, as the rose by inherent impulse grows in grace and blossoms into loveliness which art cannot equal. There is nothing on earth which so quickly transfigures a personality, refines, exalts, irradiates with heaven's own impress of loveliness, as a pervading, prevailing kindness of heart. The angels are beautiful because they are good, and God is beauty because he is love.

DIVORCES.

A great deal has been said and written of late, about the alarming increase in the number of divorcees applied for, and the facility with which they are obtained. This unpleasant symptom betokens a diseased social and domestic condition, a wrong something, either in the habits of the community, or in the hearts of our people, or in the atmosphere of our time, or in all of them.

A great many wise suggestions have been made as to curing the disorder and pairing every man and woman and tucking them snugly away in a domestic birth of some sort for life, if they will only have the good sense and the manners to stay there.

But the trouble is they won't stay there. And what is worse, in many instances it is not wise nor right for them to stay there. The seat of the difficulty lies a good deal deeper down in our customs and ways of thinking than these social Solomons seem to imagine. It is not in the facility with which people get divorced, but in the facility with which they get married, that the mischief inheres. It is not the unmarried but the marrying—the marrying without proper consideration, marrying from wrong motives, with false views and unfounded expectations, marrying without know-

ing who or what—that causes all this disturbance. And there is altogether too much of such marrying. Marriage is a thing of quality and degree; a marriage of the blood is usually a short-lived affair, while the marriage of the brain or of the heart is life-long. When man and woman marry all over and clean through, every faculty and sentiment of each finding its complement and counterpart in the other, separation is impossible. But when they are only half married, when only a third part of them is married—when they are married only in their instincts, or their imaginations, or their fortunes, the unmarried part of both of them is very apt to get uneasy and rebel, and they find a Bedlam where they looked for Elysium.

There is altogether too much marrying by forms of law those who, at the most, are only a third or half married in other ways.

And there is altogether too much urging and coaxing, and alluring young people into the most important and sacred of all human relations, before they are prepared for its responsibilities or moved to assume its burdens; and by those who ought to know better and act with more consideration. We make too much of marrying and being married, until it is thought by many people somewhat of a disgrace for a woman to pass through life alone; when in fact, the life of many a single woman is poetry, romance, rapture even in comparison with that of many a wife. So there is a vast deal of marrying with very little real marriage; a vast deal of discontent, heartache, misery, infidelity, and unmarried at the last.

What we want is not a more stringent divorce law, but a better understanding of the divine law, which forbids the

marrying of those not already one; not less unmarrying, but less marrying where there is no real marriage.

And, above all, let there be no inciting or bribing those to marry who are not drawn to each other and held inseparably together by qualities of mind and soul.

EXTRAVAGANT WIVES AND MEAN HUSBANDS.

One of the peculiarities of the present social system is that relating to the "money question" between husbands and wives. Although with the nuptial oath the husband does with all his worldly goods the wife endow, too often the memory of the obligation dies with the word of promise on the lips. When a man takes a woman to be his wife, he assumes the broadest obligation to provide for her comfort and support. A man of wealth is bound to enable a woman to sustain herself creditably in the circle in which they move: the poor man to administer to the comfort of his family as far as within his means. The ethical code does not obligate the affluent man to indulge his family in profligate extravagance, nor the poor man to make provision for his family inconsistent with his income. The inconsiderate and reckless waste of money by some women provided with unstinted means, and the endeavor of others whose means are limited to a pretentious display, are equally to be condemned. There are some men who do not realize, or, at any rate, who seem to forget that their wives have any rights in money matters which they are bound to respect. A wife to this sort of a husband is much the same as a servant. Does she require money for family necessities, she must render ac-

count for the expenditure of every cent. If shopping is to be done, she must go to him for money to purchase even a spool of thread or to pay car fare. This is humiliating to a sensitive woman, yet such instances come under observation every day. A man of delicate sensibilities would himself feel humiliated that his wife should be placed in such a position. And yet the man who never thinks to provide his wife with small change is careful enough to keep the where-with in his pocket to supply his cigars, his drinks, his luncheons, and other incidentals, regardless of the fact that a woman, too, has daily incidental expenses. The "mean man" treats his wife in this manner out of pure cussedness. There are others, however, who make the grave mistake of not recognizing the ability of their wives in pecuniary matters, and treat them as though they were children, who do not know the value of money. These two classes comprehend all married men, for the man who is too stingy to give his wife the money, which is hers by right, is mean. Advice would be wasted on him, but kicking might have potent effect. As to those men who question the financial shrewdness and ability of women, careful observation should convince them that as a general thing good wives are ever more prudent, thrifty and economical financiers than men. Put money in your wife's purse and send her out shopping, and she will, nine times out of ten, make \$1 go as far again as you will. Hundreds of prosperous men to-day owe their success to the council and advice of their wives, to whom they have confided; nor are they ashamed to acknowledge it. Many are the bankrupts who would have continued in prosperity had they but followed the advice of their wives; they will tell you so themselves. Every day we see noble wives who are cast upon their own resources by the failure of some reckless speculation on which their husbands entered, assume grave

responsibilities and display wonderful powers of energy and calculation. Every day we see women whose entire lives have been of domestic devotion, left widowed and destitute, with the burden of a family upon their inexperienced shoulders, display a persevering industry, thrift and financial discretion which ought to put to shame any man who would question the fiduciary ability of woman. Let every husband consider his wife entitled to a fair share of his income for personal and family expenses, avoid meddling with the interior details of the home, trusting implicitly to the judgment and management of the wife, and the cases will be rare where the result will not be greater domestic happiness, as well as pecuniary advantage.

HOW TO BEGIN A COURTSHIP.

It may seem to be almost superfluous to give rules for commencing a courtship, because when two loving hearts are fully assured of affection, they will necessarily yearn toward each other; and with such a state of affairs, all matters of ceremony cease. But as there are many young people naturally diffident when in the presence of the opposite sex, it may be well to discuss the most approved modes of forming an intimacy with a view to courtship and marriage. Young men are supposed to be the only persons needing advice under such circumstances, for it would be indelicate and contrary to custom for a girl to show much anxiety for the society of a gentleman, with whom she had no previous acquaintance, or even for one whose acquaintance with her was but casual. The ladies, too, are generally too jealous of the privileges of their sex to think of making first advances in love matters. Thence our instructions must be principally to gentlemen.

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We will suppose, then, several cases in which a prospective lover would need advice and assistance:

Courtship of a young girl with whom you are not personally acquainted. A marriageable young man, matrimonially inclined, desires to connect himself with a certain family,

whose daughter he has perhaps seen, but to whom he is comparatively a stranger. He should first consider the advice heretofore given, relative to position. If that tallies, he is then at liberty to commence legitimate proceedings. First he requires an introduction; and it would be a great deal pleasanter for both parties if this could be brought about without even a hint or a suspicion of his ultimate wishes. It may tax his ingenuity not a little to plan an introduction under such circumstances, but where there is a will there is a way. If the girl has brothers or near male relatives, it is certainly not a difficult task to throw yourself in their society, and thus, by management, get into the house. If you do not succeed this way, find out who are the female friends of the family, and contrive by indirect means to be introduced through one of them. If both plans fail, see if you cannot concoct some business relations with the father, or with the mother, if she be a widow. As a last resort request an introduction by some mutual friend. Do not be too anxious or in too great a hurry. Let all your movements be deliberate. The introduction once accomplished it will be your object to call upon the lady, or at the house, as often as you can without betraying your motives. At each call you will study her tastes and habits, as well as you can. Most girls betray their weaker points by common conversation. If you find the young lady to be reserved and diffident, make your calls as short as possible, for this peculiarity will only wear away by degrees. It need not discourage you that she does not talk fluently at first. Such girls will make up lost time when they become better acquainted. Having taken an observation of her likes and dislikes, try if you cannot perform some act or bring about some event that will please her. There are a thousand ways to work upon the feelings of a girl without giving her presents, though the latter are all-

potent in their proper place. Study carefully the ways to please her. Do all this before you hint that you wish to pay her your addresses, and be careful that she does not suspect that such is your object. By these means, carried out carefully and with deliberation, you will win the esteem of any young lady of sense and discretion; and if you are not in too great a hurry to disclose your motive, you may be almost sure of success. After your acquaintance with the young lady has ripened to the proper point, it will scarcely be necessary to give you advice as to how you shall broach the subject of matrimony. Yet some men will break down there, when they have conducted the rest of the proceedings admirably. To such I would say—resort to letter writing; though this, as a general rule, is not the thing. If, however, you decide on it, you should candidly confess to the lady your weakness, and beg her forgiveness for your presumption. A still better way would be to leave town on urgent business, and beg leave to correspond with her during your absence. By this means you may legitimately speak your mind, and demand an answer by word of mouth on your return, if she fails to give it to you by letter. To those who are too awkward with their pens to describe their feelings accurately, I shall give more specific directions under the head of “Love Letters,” in other pages of this work. I would here caution every young man against “taking a miff” at the refusal of a girl to agree to marry him. It is no proof that she intends to slight him, or that she looks upon him with contempt. Many of the best wives that ever married husbands have at first rejected them.

If you are refused, be not too pertinacious. Ask her forgiveness for presuming to offer yourself—in short, “be humble,” as Mrs. Heap said to her son Uriah. These lovers who

get angry because they are at first rejected, do not deserve a wife at all. It is time enough for them to show their temper after the ceremony is performed.

Courtship where the parties are acquainted —In this case the parties already know each other favorably, yet the young man desires advice as to the proper mode of making his first advances. We will suppose the girl to be a sensible, intelligent matter-of fact young lady, not in any hurry to get married. She therefore meets her would-be lover on all occasions as she would a casual acquaintance. He imagines himself in love with her, and this thought perhaps makes him a good deal more shy and reserved than he would be under other circumstances. She does not give him the opportunity to unburden his mind—that is, in her conversation she studiously avoids all subjects that would tend to such a result. How must he proceed? You should first follow the advice heretofore given as to studying her habits, predilections, &c. Try if you cannot perform some act or bring about some event that is pleasing to her. Watch carefully for opportunities to serve her. If she be fond of reading, procure for her the newest books. If she is particular and tasty about her dress, look for some of the latest fashions in the magazines, that you are sure she has not seen, and present her a copy; but do not let her know that you purchased it to show her the fashions. Point out some other attraction—some article or story. She will not then suspect that you have observed her partiality to dress. I mention this incident as a rule in all your proceedings. Should you wish to present her some choice fruit, do not let her suspect that it was any trouble or expense to you to get it. On the contrary, try to make it appear that it was not, but that it came to you quite casually. Do not tell any falsehood to create this impres-

sion, for to say nothing of the vulgarity of such a proceeding, you might say something that would afterwards be exposed as untrue; and if she is a sensible girl, this would disgust her. Small appropriate presents, and little acts of courtesy may be tendered from time to time, but not too fast or in great profusion. And above all never glorify yourself for anything you may do, or may have done. Both by your actions and your words, let her understand that all these kindnesses are but the result of your natural inclination and generosity of character, and not intended particularly to compliment her. To thus pave the way for a successful courtship, a young man must study carefully the part he has to act. His aim, in all these preliminary proceedings, must be to do that which is necessary, and at the same time prevent a suspicion of what he is driving at. No jewelry or articles of dress should be given as presents in this stage of proceedings, as she would immediately suspect your object. Those must be reserved until you are an accepted lover. After thus preparing the girl to approve of you as a lover, the next proceeding should be to ascertain whether her parents or friends would object. You should do this by the aid of some friend whom you could make your confidant. He might easily find out how the land lay, without putting any direct questions; for there would be no harm in his hinting that "John seemed to have a partiality for Luey," and he wondered whether there was anything in it, &c. If the feelings of the family could not be got at in this manner, a more direct course should be pursued. Whenever you are persuaded that the family of the girl are agreeable to the arrangement, you can then begin your regular courtship. Some couples, after the preliminary steps before described, would run naturally into a courtship without knowing when it really commenced; but if the girl is shy, it may be neces-

sary to have the matter perfectly understood. On one of your visits you will say to her: "I heard something to-day which I am afraid will make you feel bad for the moment, even if it does not cause you unhappiness." "What is that?" she naturally enquires. You reply, "Mr. Brown says that people talk about us—that it is rumored that I am very thick about here—am paying you serious attentions; that it will be a match, and all that sort of thing. I told him I was afraid I was not so lucky as that." If the girl is pleased with the announcement, you will know it by her answer. If she does not answer at all you can continue your speech by saying: "I did not contradict the report, and I hope you will not be angry when I say that I wish it was true." If she still remains silent, or if she speaks kindly to you, you should follow up your advantage by a frank declaration of your passion—not in hackneyed novel reading phrases, but in matter-of-form, to-wit: "Lucy, you must excuse me for telling you that I find your society more and more agreeable every time we meet—indeed, I think I should be unhappy to be deprived of it; and if I am allowed to continue my visits, may I not consider them those of an accepted lover?" On her answer, or on her silence, (which is the same thing) depends your fate.

If you are thus accepted, the whole business is through with, unless a future quarrel should part you. It is true you are not "engaged" in so many words, but that naturally follows. There is no formality required in "popping the question." That subsides into the naming of the happy day when you shall be united.

THE RIGHT SORT OF A MAN.

You will find as a rule that the men who are favorites with men are the best and truest in their relations to women. Yes, the men who like sometimes to turn their backs to all women and go off "with the other fellows," and have a good boyish time on the water, or the mountain, or in some other man's "den." Women need never be afraid to trust their happiness to those whom other good men esteem good fellows; but if a man is avoided by men, shun him. It is he who has flirtations that come to nothing; and has not been very nice to the girls who have broken their engagements with him; who, when he marries, wrings his wife's heart, if she has one, and spoils her temper, if she is naturally an angel. Manly men are the best of lovers, the best husbands, the best companions for women, just as womanly women are the best sweethearts and wives. What do we think of women who shun their own sex, however charming men may find them? It is seldom, if ever, that your men's favorite ill-uses his wife. Perhaps it may be explained in this way: Friendship of a sublimer sort is what love becomes after a year or so of marriage; and he who is friendly to the very depths of his soul, enters into this state happily, and is ready for all the delights that follow. But the man

who is capable of nothing but a fleeting affection, which ever pursues a new object, and cares for no woman when she is won, hates the domestic ties and becomes detestable in consequence. It is the man who would die for his friend, and for whom his friend would die, who makes a miraculously happy wife of the woman to whom he scarcely knew how to make love when he courted her.

WOMEN AND WEDDINGS.

Women generally feel the deepest interest in weddings. This interest is independent of marriage as an institution, being generally concentrated on the ceremony. In her great concern for weddings, woman shows a marked sexual distinction from man, who, as a rule, cares nothing for them. He is not so insensible as to consider wedlock apathetically. But of the mere wedding he would have as little as possible, regarding that best which is the briefest, simplest, and least conspicuous. Most men, however, fond of their brides, hate the ceremony, and feel greatly relieved when it is actually over. They may not say so, but they feel it "all the same." Desirous as they are for marriage, getting married is exceedingly irksome to them as a general rule. They so dislike to figure even at their own wedding that many of them would not take any part in it, could they be conveniently spared. They almost always look more melancholy at a wedding than at a funeral.

How different is all this with the gentler sex, whether young or old, married or single, civilized or savage! The nuptial passion is universal with them; they will forget woes and pains for a chance to assist at a wedding, whose

very name awakens a tumult in their breasts, and fills them with expectation.

Who has ever seen a woman unwilling to attend a wedding? Any woman who does not respond with alacrity and fervor to such an invitation, must either be out of her sexual senses or at the point of death. It might be thought that, after a woman had been satisfactorily married and fairly settled in life, she would be indifferent to the marriage of others, especially when in no manner related to her by blood or sympathy. But her own marriage rather whets than appeases her appetite for seeing anybody and everybody else married. She revels in the very thought of a prospective wedding, the nearer it approaches the greater her excitement. She talks about it continually: discusses it in all its ramifications; speculates upon its remotest possibilities. What will the bride wear? How will she look? How will the groom bear himself? How many brides-maids will there be? What will be the form of service? Where will they go for a bridal tour? Will they board or keep house? How many and what kind of presents will they have? These are a few of the thousand and one questions with which the typical woman torments herself weeks before the ceremony has taken place. She dreams of it with eyes shut; she tries to arrange it in her own mind; her ideas of how it ought to be are exhaustless.

When the day arrives she is sure to be there before the hour named, no matter what the weather, or how great the distance. Ordinarily she is tardy or rather fussy in dressing, and very apt to be behind time, but never at a wedding. Her punctuality can be relied on, for she fears that if she were only punctual, that something might escape her. She wants to be on the spot before the performance begins. Al-

though she has attended scores of weddings, all essentially alike, every wedding has a fresh charm for her, and fills her with fresh emotions. She watches the glowing, nervous, uneasy bride; the bride's mother, bathed in tears at the consummation of what she has probably striven long and wistfully to insure; the stiff, undisturbed brides-maids; the whole of the solemn farce, as if it had never been before. Weddings are so precious to her that she wishes in her heart that she might be married every week, merely for the wedding's sake.

WEDDING DAYS.

Wedding day may be the most eventful day in a woman's life, but it is not the happiest, though it is conventionally called so; nor is it the man's. Both the chief parties to a wedding cut rather awkward figures and play difficult parts on the day when they are made one, in the presence of a great concourse of friends, neighbors, and indifferent folks. The only brides who can really enjoy a wedding day are those who do not care much for bridegrooms, or who have struggled toward marriage under circumstances which convert their wedding day into splendid personal triumphs. In humble life, when a girl marries a man who is her superior in station, she must experience a moment of exquisite delight when her union is consecrated amid a circle of envious friends. But to ordinary couples who love each other, and whose match is so well assorted in respect to age, station and fortune that it excites no wonder, the wedding day is certainly a tiresome one. The two young people are impatient to be united, and they glory in the day which is to make them man and wife, but all the formalities of nuptials seem to them most tedious. The bride expectant rises in the morning, unrefreshed by a sleepless night and nervous in anticipation of the day's proceedings. A glance at her mir-

ror shows her that she is not looking her best. Correctly speaking, a man has no rights over his bride till the wedding service is over, and consequently he has no business to kiss her before strangers; but at court weddings, royal bridegrooms settle the difficulty by a compromise, and kiss their brides on the hands. Lucky the bridegrooms who can laugh on a wedding day. The worst of a dismal bridegroom is that his gloomy looks may work on his bride's nerves and make her cry. There are brides who feel called upon to sob in church, at the breakfast, and again at the hour of departing. Anything is better than this.

The bridegroom cuts a most miserable figure when he is made to appear as a brute who is carrying off an impressionable maiden against her will, and the bride herself does not shine out to her greatest advantage when she lapses into the melting mood several times over in one day. Some tears are, of course, excusable, and one honest, unpremeditated outburst at the moment when the newly wedded wife leaves the home where she has been so happy, is but a proof of good-heartedness, which the bridegroom should notice as a glad augury, seeing that cold-hearted girls do not as a rule, make warmly attached wives.

On the whole, however, let a wedding be mirthful without levity; and, as it is the bridegroom who strikes the keynote of the prevailing sentiment at a wedding, let him clothe his features in serenity.

UNMARRIED WOMEN.

Every woman should have a good husband, and every man a good wife; but men and women will never be properly mated until a different system of educating children prevails. You teach your children from books. You cram learning into their heads, but they learn nothing about themselves, their origin and development. This is a mechanical age. We have any amount of contrivances for saving labor and annihilating time. But we do not teach ourselves self-control. We are governed by our passions and our appetites. That's the reason there are so many old maids. They don't look after their physical health. Beasts observe the lay of their being, even when he learns them. Old maids are generally sickly and ill-developed, yet they wonder why men don't marry them! They wear diamonds in their ears, they calcimine their faces, and they remedy their defects of figure with horse-hair, and then they try to get husbands. Until women learn to regard the laws of bodily health, they can never hope to yield that tailsmanic influence over the opposite sex, which is more gigantic than the power of diamonds and rouge.

Another reason for the number of old maids is the prevalent notion that every girl should marry rich, instead of

choosing a man who is healthy in body and mind; whose wants are simple and easily provided for. That marriage is a lottery more suggestive of blanks than prizes, is we believe, generally allowed; and the possibility of this drawback being admitted, it would be unreasonable to blame the candidate for the happy state, if he looks before he leaps, and weighs well the pros and cons of the undertaking ere he irrecoverably commits himself. It is, moreover, a melancholly fact that young men of the present day are less impulsive and more calculating—if traditional reports are to be credited—than they formerly were, and are rarely inclined to barter their liberty.

Love in a cottage has long been an exploded myth, and the pleasant fallacy that where one can dine two can, only requires a few months' trial to be at once and forever disproved. Matrimony is an affair not to be entered upon lightly, but demanding the fullest and most mature deliberation.

Many young men who willingly succumb to the attraction of a pretty face, and plunge unhesitatingly into a flirtation on every available opportunity, yet, however closely they may flutter round the candle—as it were—take especial care not to burn their wings; while on their side the fair ladies, we may be sure, are equally cautious as to the amount of encouragement they may safely venture to bestow. The fields of labor are now so much wider for women that they are more self-respecting, and are learning to analyze the realities of life, rather than to judge of things on the surface, which was the result of the old narrow way of educating women. They are also learning the truth, that unless people marry for love, and for no other reason, marriage results in unhappiness and misery for both; and unless true congeniality can be secured as a basis for married life, the better way is to remain single.

HOME.

I cannot see why so many men spend their evenings at the public house, when their own fireside would be so much better and cheaper. There they sit, hour after hour, boozing and talking nonsense, and forgetting the dear good souls at home who are half starved and weary waiting for them. Their money goes into the whisky seller's till, when it ought to make their wives and children comfortable. As for the beer they drink, it is just so much fool's milk to drown their wits in. Such fellows ought to be horsewhipped, and those who encourage them and live on their spendings deserve to feel the butt end of the whip. Those beer shops are the curse of the country; the evil they do, no tongue can tell. Beer shops are the enemies of home, and therefore the poor men don't need such places; nor the rich man either. Anything that hurts the home is a curse, and ought to be put down.

Every bird loves its own nest; the owl thinks the old ruins the fairest spot on earth, and the fox is of the opinion that his hole in the hill is very cozy. The sparrows chirrup and the swallows twitter around the chosen spot which is their joy and rest. When the horse's head is turned toward home he wants no whip, but thinks it best to put on all steam; and

I am always of the same mind, for the way home, to me, is the best bit of the road in the country. When you are out, friends do their best, but still it is not home; hence the saying, 'make yourself at home,' because everybody knows that to feel at home is to feel at ease. At home you are at home, and what more do you want? Nobody grudges you, whatever your appetite may be; and you don't get pnt into a damp bed. Safe in his own castle, like a king in his palace, a man feels himself somebody, and is not afraid of being thought proud for thinking so. Every rooster may crow on his own dunghill, and a dog is a lion when he is at home. There is no man so poor that he is not master inside his own door. It is an ill bird that fouls its own nest, and a bad man who makes his home wretched.

Husbands should try to make home happy and holy. Married life is not all sugar, but a loving disposition will keep away most of the sour. Love can make a man, like a bird in the hedge, sing among thorns and briars, and set others singing, too. It should be the husband's pleasure to please his wife, and the wife's care to care for her husband. He is kind to himself who is kind to his wife.

When husbands and wives are well yoked, how light their look becomes! It is not every couple that is a pair, and more is the pity. The husband should be the houseband, binding all together like a corner stone, and not crushing everything like a mill-stone. A father should always hold the reins, otherwise the coach will soon be in the ditch. To be always able to hold the reins, make a mixture of love and firmness. Happy are the children who are happy in their father's company. Some fathers are like Eli, and spoil their children. Those who never give their children the rod, must not wonder if their children become a rod to them.

Solomon says: "Correct thy son, and he shall give thee rest: yea, he shall give delight to thy soul." I am not aware that there is anybody now living who is wiser than Solomon was, though many think *they* are. If young colts are not broken they will be wild horses. Some fathers are all fire and fury and fly into a passion at very small faults; this will make home a little hell instead of heaven. Men who strike in their anger generally miss the mark.

A wife should feel that home is her place and her kingdom; the happiness of the home depends a great deal on her. A dirty, slatternly, gossiping wife is enough to drive her husband mad; and if he goes to the public home of an evening, she is the cause of it. It is a miserable life we live, when the wife is continually wrangling and railing instead of reverencing her husband. It must be a good thing when such women are too hoarse to speak, or have as many blisters on their tongue as they have teeth in their jaws. God save us all from wives who are angels in the streets, saints in the church, and devils at home. Of such bitter herbs I have never tasted, but I pity from the bottom of my heart, the man who has this diet every day of his life. There is no grander sight than a loving husband, a worthy wife and good, kind obedient children.

A true wife is her husband's better half, his hump of delight, his flower of beauty, his guardian angel, and his heart's treasure. He says to her, "I shall in thee most happy be; in thee I find content; in thee I do rejoice." In her he finds his earthly heaven; she is the light of his home; the comfort of his soul. A good husband very often makes a good wife. Some men can neither do without wives nor with them: they are wretched alone, and they make their homes miserable when they are married. They are like

Smith's dog, who could not bear to be loose, and howled when he was tied up. Happy bachelors are likely to be happy husbands, and a happy husband is the happiest of men. A well-mated couple carry a joyful life between them, as the two spies carried the cluster of grapes. They multiply their joys by sharing them, and lessen their troubles by dividing them.

When a couple fall out there are faults on both sides, and generally there is a pound on one side and sixteen ounces on the other. When a home is miserable, it is as often the husband's fault as the wife's. If the husband will not keep sugar in the cupboard, no wonder his wife gets sour. Want of bread makes want of love; lean dogs fight. Poverty generally rides home on the husband's back. It is not the wife's business to bring in the grist but it is her business to see that it is not wasted. She is not the bread-winner, but the bread-maker. She earns more at home than any wages she can get abroad. It is not the wife who smokes and drinks away the wages. We see a drunken woman now and then, and it is an awful sight, but in ninety-nine cases out of a hundred it is the man who comes home tipsy, and abuses the children. Women are found fault with for often looking into the glass, but the glass they look into is not so bad a glass as the one that men drown their senses in. Wives do not sit boozing at the saloon, but sit at home shivering with the baby, wondering when the lord and master will come home, and often crying while waiting. They have to nurse the sick girl, and wash the dirty boy, and bear with the noise of the crying children, while his lordship puts on his hat, lights his pipe, and goes off about his own pleasure; but he is sure to return to find fault with his poor wife for not getting him a fine supper. There is many a home where there would not

be a scolding wife if there was not a skulking, guzzling husband.

A woman cannot help being vexed when with all her mending and striving, she can't keep house because her husband won't let her. She cannot keep the pot boiling without fire. She cannot get bread out of the oven when she has neither flour or meal. When there is wisdom in the husband there is generally gentleness in the wife. There is no need of the honeymoon coming to an end; and when it does it is generally the man's fault for eating all the honey and leaving nothing but moonshine.

When a dish is broken, the cat did it, and whenever there is mischief, there's a woman at the bottom of it. Here are two as pretty lies as you will meet with in a month's march. I know some women have long tongues; then the more's the pity that the husbands should set them going; but just take a look into a bar-parlor when the men's jaws are well oiled with liquor, and if any woman living can talk faster, or be more stupid than the men, then I will give in.

He who respects his wife will find that she respects him. Husbands should spread a mantle of charity over their wives' infirmities. He who speaks ill of women should remember the breast he was nursed at, and be ashamed of himself. He who ill-treats his wife ought to be horsewhipped, and would not I like a cut at him! I would just brush a fly or two off, trust me for that. So, no more at present, as the man said, when he had cleared every dish on the table.

HEREDITARY DEFORMITY.

There are many instances to prove that parents afflicted with constitutional infirmities or deformities are liable to transmit them in greater or less degree to their offspring. M. Lenglen, a surgeon at Arras, France, may be said to have demonstrated that sexidigitism—or the having of six fingers—is hereditary in a family. He shows that in the family of Gamelon, the great-great grandfather had six toes on each foot and two thumbs on each hand. The son of this man had hands and feet without any trace of sexidigitism, but his son, the grandfather of Gamelon, had feet formed like the great-great grandfather above described. So did Gamelon, himself, who married a robust, healthy woman in no way related by blood, to his family. Three sons and one daughter of this marriage had perfectly formed hands and feet; another daughter had two thumbs joined together on her right hand, and two thumbs on her left hand formed precisely like her grandfather's. Still another daughter, the only other child, had an additional digit on each foot and each hand, like her father and his great-great grandfather. This last daughter had five children (the sixth generation) well formed except one boy, who had the two thumbs on each hand. To show that other deformities result from heredity, Dr. Roo

cites the case of Mme. X—, of Brussels, who had a back almost humped. She married a man of exceptional vigor and health, and bore him seven children, of whom six were perfectly formed, while the seventh, a son, had the humped back of his mother. This son married, as his mother had done, out of his own family, and had a son of delicate health, having the same deformity as himself and his mother. Mme. Z— had one shoulder—the right—considerably higher than the left, and the back humped. She married a healthy, perfectly formed husband outside of her own family. The fruit of this marriage was six children, of whom three boys and one girl were well-formed, and one girl and one boy each deformed like the mother.

Numerous other instances attest the conclusion that there is a strong liability of deformities being transmitted from parents to children. As to the liability that consanguineous marriages tend to deteriorations of blood and consequent bodily or mental weakness or deformity, the authorities are divided. There seems to be no sufficient reason for asserting that the children of cousins—german or first cousins, who are both healthy and free from deformity, or any hereditary taint of deformity, are any more likely to be sick or deformed than those of similar parents who are not related by blood. Intermarriages between scions of the same family are likely to result in the intensifying of family peculiarities of whatever kind, physical, mental, or moral. When constitutional weakness of any sort appears in a family, it constitutes a strong reason for avoiding intermarriages. As there are few families in which some hereditary infirmity, bodily or mental, does not exist, the conviction now prevalent among physiologists and social scientists, that it is not best for first cousins to intermarry, seems to be founded on reason.

TO CHOOSE A GOOD HUSBAND.

Let me say to you, girls, when choosing a husband, if you can always choose a true gentleman. For a true gentleman is generous and unselfish. He regards another's happiness and welfare as well as his own. You will see the trait running through all his actions. A man who is a bear at home among his sisters and discourteous to his mother, is just the man to avoid when you come to the great question which is to be answered, yes or no. A man may be ever so rustic in his early surroundings, if he is a true gentleman he will not bring a blush to your cheek in any society by his absurd behavior. There is an instinctive politeness inherent in such a character, which everywhere commands respect and makes its owner pass for what he is—one of nature's noblemen. Do not despair, girls, there are such men still in the world. You need not all die old maids, but wait till the princes pass by. No harm in a delay; you will not be apt to find him in a ball room; and I know he will never be seen walking up from the liquor saloon; nor is he a "champion" billiard-player. He has not had time to become a "champion," for he has had too much honest, earnest work to do in the world. I have always observed that these "champions" were seldom good for much else. Be very careful in choosing, girls, when

so much is at stake. Do not mistake a passing fancy for undying love. Marrying in haste rarely ends well. Do not resent too much the interference of parents. You will travel long and far in this world before you will find any one who has your true interest at heart more than your father and mother. Age and experience has given them an insight into character which is much beyond your own. It is very uncertain to marry a man against whom so wise a friend has warned you. I never yet knew of a runaway match that was not followed by deep trouble in one way or another, and matches made "in spite" are pretty sure to end in life-long repentance.

TO COURT AND CHOOSE A GOOD WIFE.

Wash your face clean, comb your hair and brush it to one side; do not part it in the middle, lest it might seem to some that you want to be a lady. Be choice of your language; use the best you know, and such, and only such, as will express your meaning. Avoid all slang phrases; be careful of your time; get all you can honestly for your labor. Be careful of your money; buy nothing but what you need, and invest all you possibly can in safe property, or lend to some farmer or business man, always taking security; take no risk—do your own insuring.

Wear good clothes, suitable to your business; dress well, but not foppish; take care of your clothes, being careful never to look slovenly. Choose well your society; do not associate with coarse, slovenly, idle, or disrespectful companions of either sex. Do not listen to coarse jests, stories or songs; they are not only disgraceful, but are injurious to the mind.

Select the best of books for your reading, and read with care; do not read for the pleasure of the reading, but for the information you get, not only of moral, but intellectual worth. Be careful of your habits, young man. Use no alcoholic drinks; use no tobacco in any form, as these only

tend to an expense without a profit, and will not be approved of by a sensible lady. Be polite and respectful to all, old and young, rich and poor. If any are unfortunate, give them your sympathy—lend them a helping hand, if possible, and it will be like “bread cast upon the waters.”

Never allow yourself to flirt with any lady, be she ever so tempting. Do not allow yourself to be particularly intimate with any lady unless your better judgement approves, lest you be taken with her charms and accept what is not your choice.

If you have a mother, cherish her council; and if she is in need befriend her. Have you brothers and sisters, be kind to them.

Ask no girl to become your wife until you have a home, or means for her support. You may think girls are angels, and so they are, but they are manifested in the flesh, and unless that flesh has sustenance the angel will make its ascension and you will have no wife. Love is a heaven-born principle, and it dwells on earth and it must have a tenement in which to dwell, and that tenement must have a house and sustenance.

You may think this is a novel way of courtship, but I assure you it is effectual; for be assured, young man, that there is not a mother who has marriageable daughters but her eye is upon you, and of right it ought to be. She is taking notes of all you do and say, and is teaching it to her daughters, giving them council. Nothing surpasses the love of women, but with all their loving nature they want something lovable—something more than a highly colored moustache, scented by the perfume of a cigar. Young man, observe these rules, and you will have no difficulty in getting your first choice, nor will you have to get down on your knees, nor kiss the

back of her hand, nor ask her mother the second time for her consent; the courting is all done with. You have only to select from your acquaintances some good, sensible girl, of happy disposition, and good common sense. Such a woman will cling to you like the viper to Paul's hand, and in prosperity she will be like a fruitful vine round about your house, and the olive plants will rise up from around your table and call you blessed. Should adversity come and friends all forsake and foes unite, she will be constant, ever the same loving, helpful mate.

Young man, be not deceived. It is not the rosiest painted cheek that can give the sweetest kiss, nor the head with the largest amount of borrowed, scented, crimped hair, and lays the closest to a satin vest, that can give the wisest council. Nor is it the dimple, taper fingers that send forth the most exquisite strains of music from organ or piano, that can knead the snowy loaf or make the golden butter best. I believe that God gave man one of the greatest proofs of his love when he placed woman here with him. My advice is to you, young man, go and propose to the most sensible girl you know. If she accepts you, tell her how much your income is, and from what source derived; and tell her that you will divide the last shilling with her; that you love her with all your heart into the bargain; and then keep your promise. My word for it, she will live within your income, and to your last hour—your dying hour—you will regret that you did not marry sooner. Stop worrying about feminine extravagance and feminine untruth. Just you be true to her, love her sincerely, and a more fond, faithful, foolish slave you will never meet anywhere. You will not deserve her, but she will never know it.

MARRIAGE ETIQUETTE FOR GIRLS.

When we come to speak of marriage, it is not merely with reference to its social importance, but as regards certain observances concerning which no work on etiquette has yet given any explicit rules. We will give the reader a few preliminary remarks on the subject of courtship.

Before you admit the attentions of a gentleman who wishes to pay you his addresses, you should be very careful and examine your respective tastes and dispositions; and you should make up your mind as to what are the most important requisites of happiness in a married state.

You must enter upon the matter with consideration and deliberation on the subject, and act with a calm and decisive spirit, which will enable you to see where your true happiness lies, and to pursue it with determined resolution. In love affairs, as in business matters, it is always best to ask advice of your parents, or those who are appointed to watch over and direct you.

If a gentleman gives you reason to believe that he wishes to engage your affections, speak to your parents, or those who take an interest in you, that they may gain for you every necessary particular with regard to his moral character, and his disposition and means of suitably providing for you.

Remember that you have but little knowledge of this sinful world. Avoid, as you would the plague, any attention from a gentleman whose moral character renders him undeserving your regard.

Do not be deceived by rank or fortune, nor fine clothes, or fine intellect, nor yet the most winning manners; in short, be not induced to receive the addresses of an irreligious man. Supposing your admirer to be a sensible man, he will like religion in you for his own sake; if such is not the case, and you become his wife, he will often—though, perhaps, without intention—distress you with his remarks.

You will, also, please bear in mind, that no happiness can be expected in the marriage state, unless the husband be worthy of respect.

Do not marry a man with a weak spot about his cranium: for it must be painful to a sensible woman to have to blush for her husband, and feel uneasy every time he opens his lips to speak. Still worse, if it should please God to give her children, if she cannot point to the example of their father, as leading to what is excellent and of good report; nor yet to his precepts and instructions as their rule of conduct.

In choosing a partner it would be well to consider what the offspring is likely to be. A weak man will usually show his weakness by contradicting his wife.

Offers of marriage are made in a thousand different ways; but however tendered, receive them courteously, and with dignity. If you receive an address by letter, answer it as becomes a gentlewoman—your heart will dictate what to write.

Never trifle with the affections of a man who loves you; nor admit of marked attention from one whose affections

you cannot return. If you see that you have become an object of especial regard to a gentleman, and do not wish to encourage his addresses, treat him honorably and humanely, as you hope to be used with generosity by the person who may engage your own heart. Do not let him linger in suspense, but take the earliest opportunity of carefully making known your feelings on the subject. This can be done in a variety of ways. A refined ease of manner will satisfy him, if he has any discernment. Should your natural disposition render this difficult, show that you wish to avoid his company, and he will soon withdraw.

Never let it be said of you, that you permit the attentions of an honorable man when you have no heart to give him.

Every young woman should know her own heart; and yet the happiness and future prospects of many an excellent man has been sacrificed by unprincipled conduct.

Should you at any time receive an offer of marriage from a gentleman, and you reject it, you have no right to speak of it to any one. If you possess either generosity or gratitude for offered affection; you will not betray a secret which does not belong to you. It would be sufficiently painful to be refused, without incurring the additional mortification of being pointed out as being a rejected lover. No sensible and right minded woman will do anything of the kind.

On your conduct during courtship will very much depend the estimation in which you will be held by your husband in after life.

As I have already written at considerable length under the heading of "Courtship," I will drop this, and proceed to the next thing in order. And assuming that the important day has been fixed and the bidden guests have accepted the invitations; the bride uniformly goes to church in the same

carriage with her parents, or with those who stand in their place. If the father is deceased, then an elder brother or uncle, or even a guardian, accompanies the mother and herself. If she is so unfortunate as to be an orphan, and has no relations, a middle-aged lady and gentleman, friends of her parents, should be requested to take their place. A brides-maid will also occupy a seat in the same carriage.

The bridegroom finds his way to church in a separate carriage with his friends, and he will show his gallantry by handing the bride from her carriage, and paying every attention to those who accompany her. Any omission in this respect cannot be too carefully avoided.

When arrived at the altar, the father of the bride, or in default of such relation, the nearest relative or some old friend, gives away the bride.

The brides-maids stand near the bride; and either her sister or some favorite friend, will hold the gloves or handkerchief, as may be required, when she ungloves her hand for the wedding ring. When the ceremony is completed, and the names of the bride and groom are signed in the vestry, they are first to leave the church together, occupying by themselves the carriage that waits to convey them to the house of the bride's father or mother, or that of the guardian, or friend, by whom the bridal breakfast is provided.

The wedding-cake uniformly occupies the center of the table. It is usually tastefully surrounded by flowers, among which those of the fragrant orange ought to be conspicuous. After being cut according to the usages observed on such occasions, the oldest friend of the family proposes the lady's health; that of the bridegroom is generally proposed by some friend of his own, if present; but if this is not the case, by his father-in-law or any of his new relatives, who

will deem it incumbent upon them to say something gratifying to him while proposing his health, which courtesy he must acknowledge as best he can. After this the bride withdraws, in order to prepare for leaving the parental roof, by taking off her wedding garments and putting on her traveling dress. It is sometimes more agreeable to the bride to remain in another apartment, and thus avoid the fatigue and embarrassment of appearing at the breakfast table. When this occurs, her place beside the bridegroom must be occupied by a near relation or friend. But whether present or remaining apart with a few friends, all who are invited to do honor to the bride must appear in full dress. Bracelets may be worn on one or both wrists. Black of any kind is wholly inadvisable; not even black satin can be allowed; and widows must attire themselves either in quiet colored suits, or else in silver gray.

We have now given you city style, but as everyone does not expect to get married in the city—neither do they wish to marry city style. Therefore we will give you a little country fashion. Having been married several times myself, and having attended several weddings, and having been somewhat observant; we will then assume that the day is fixed, and the invitations have been sent to those who it is desired to have present. In the country it is not expected that the invitations will be acknowledged by sending an acceptance.

There is usually an arrangement made with a lady and gentleman to be in attendance as brides-maid and groomsman, or, as they are usually called, waiters. It is customary for the bridegroom to go to the house where the bride is making it her home. The bridegroom often goes to the place where the wedding is to take place, in time to dress in

his best bib and tucker, and then awaits the time. If he has but a short distance to go, he usually waits till near the time fixed for the ceremony. The time for the ceremony is, as a general rule, a few moments before the feast, which is, generally, near the middle of the day, or about two hours after. It is sometimes thought best to postpone the ceremony until the evening, then the time to feast is about nine o'clock. For my part I do not see much propriety in that fashion, in a country wedding.

The bride and groom, with a few selected friends, generally assemble in one room, and the invited company congregate in another apartment, which is, as a general rule, the sitting room.

When the time arrives for the ceremony to be performed, the groomsmen will offer their left arms to the bridesmaids, and they will precede the bride and groom, and go into the room where the company is waiting. The lady and gentleman will walk to the spot where the bride and bridegroom are to stand. They will then separate a sufficient distance to give ample room for the bride and groom. The waiters will then turn about one-eighth around, the lady facing toward the right, and the gentleman to the left. The bridegroom will offer his left arm to the bride: they will walk forward, the gentleman a little in advance. They will go and take their place between the waiters, a little to the rear. The lady and gentleman waiters should be able to see each other in front of the bride and groom. Then they will be in position to see what is needful for them to do. They are sometimes needed to hold gloves. When the officiating minister has completed the ceremony, he will congratulate the couple; the waiters are often next to give their congratulations, then the parents will come next in order and con-

gratulate, then next are those of nearest kin to either of the wedded pair.

After the handshaking is completed, the newly-made man and wife will retire, followed by their waiters. All will now prepare to eat turkey, and a few other things.

While the important persons of this gathering are getting themselves ready to partake of the good things.

We will make a few remarks I like to see a couple stand on the floor at ease, not too stiff, nor do I like to see them stoop, as is sometimes the case.

When a couple are coming on to the floor, they should come as though they meant business. We have frequently seen, when the contracting couple were coming on to the floor, the bridegroom be pulling, as one may say—the bride walking as though she had on a “Grecian bend-her,” or a kink in her back. A little timidity in a bride is no detriment, but she need not come like unto a lamb to the slaughter.

All are now ready to do justice to the viands; we will now proceed to the table. In some places it is the fashion to remain standing, but supposing that there are other people as lazy as we are, therefore we will not recommend that way of doing. It is generally the rule to be seated; but now we are at a loss, as there are a great many different ways.

It is often the case that the minister is placed at the head of the table (we mean the end of the table), then the bride and groom next on his left, with parents of the couple on his right. Then, usually, the oldest persons, and so on, until they are all seated.

Then there is a custom of placing the bride and groom at the end of the table, the minister on their right, their waiters on the left, then the seats are filled by seating parents or oldest couple. But long before this time some one was

sent in to the kitchen to carve.—make the turkey into pieces. There is usually some one to pass the plates. After the first passing, almost every one takes the liberty to lift a dish and pass it. One dish will be started to the right and then one to the left; that is what makes it interesting. For you are sure to receive a dish on the right and one from the left at the same time.

I have been at such gatherings and have endeavored to have the passing done all one way, but no matter which way around they would be passed, there was always an inconvenience. It is a very good way to have persons especially to do the passing.

Do not eat as though you were going on the train and your time was short; neither sit and gather gap-seed until the rest of the company are done eating, and then are obliged to remain on your account.

Neither ladies nor gentlemen ever wear gloves at table, unless their hands, from some cause, are not fit to be seen.

Do not eat too slow, as that will appear as though you did not like what you were eating; and avoid eating too fast, for that will look as though you were afraid you would not get enough. In chewing your food, make as little noise as possible; avoid breathing hard, for that is an unseemly habit, which will be sure to get you a bad name, among people of good-breeding. Feed yourself with a fork or spoon, knives were made to cut with. Use your knife, fork and teeth as quiet as possible. Never commit the vulgarism of speaking when you have any food in your mouth.

Do not put butter on your bread at dinner, and avoid biting or cutting your bread from the slice or roll; rather break off small pieces, and put them in your mouth with your fingers. Avoid putting bones or the seeds of fruit upon

the table cloth; rather place them upon the edge of your plate.

When you wish to help yourself to butter, salt or sugar, use the butter-knife, salt-spoon or sugar-tongs; to use your own knife, spoon or fingers evinces great ignorance and ill-breeding.

Upon leaving the table, lay your napkin beside your plate, but do not fold it.

The mistress of the house usually gives the sign to leave the table.

We believe it is the custom at some wedding breakfasts to have the bride and groom occupy the center of the table; she occupying a place by the side of her husband—her father and mother occupying the ends of the table, and showing all honor to their guests. When the cake has been cut, and every one is waited upon—when, too, the health of the bride and groom has been drank, and every compliment and kind wish has been duly proffered and acknowledged—the bride, attended by her friends, withdraws; and when ready for her departure, the newly married couple start off on their wedding journey, generally about two or three o'clock, and the rest of the company shortly afterward take their leave.

The mysteries concerning knives, forks and plates, or throwing “an old shoe” after the bride, are highly reprehensible, and have long been exploded. Such practices may seem immaterial, but they are not so.

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